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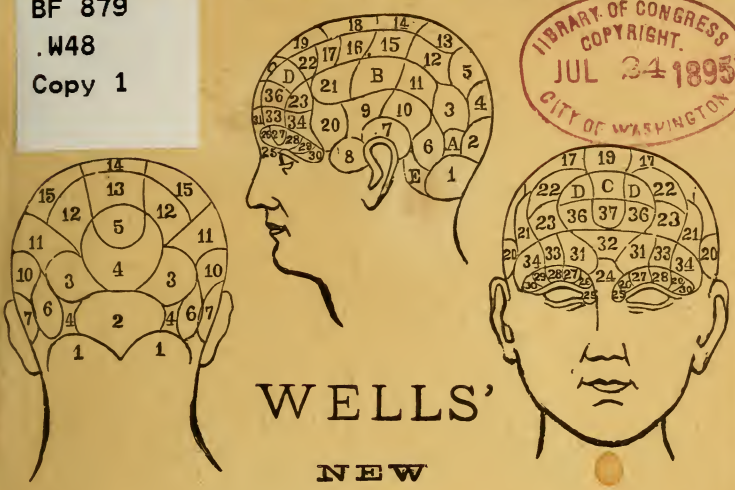


WELLS'

NEW

Descriptive Chart

FOR GIVING

A DELINEATION OF CHARACTER

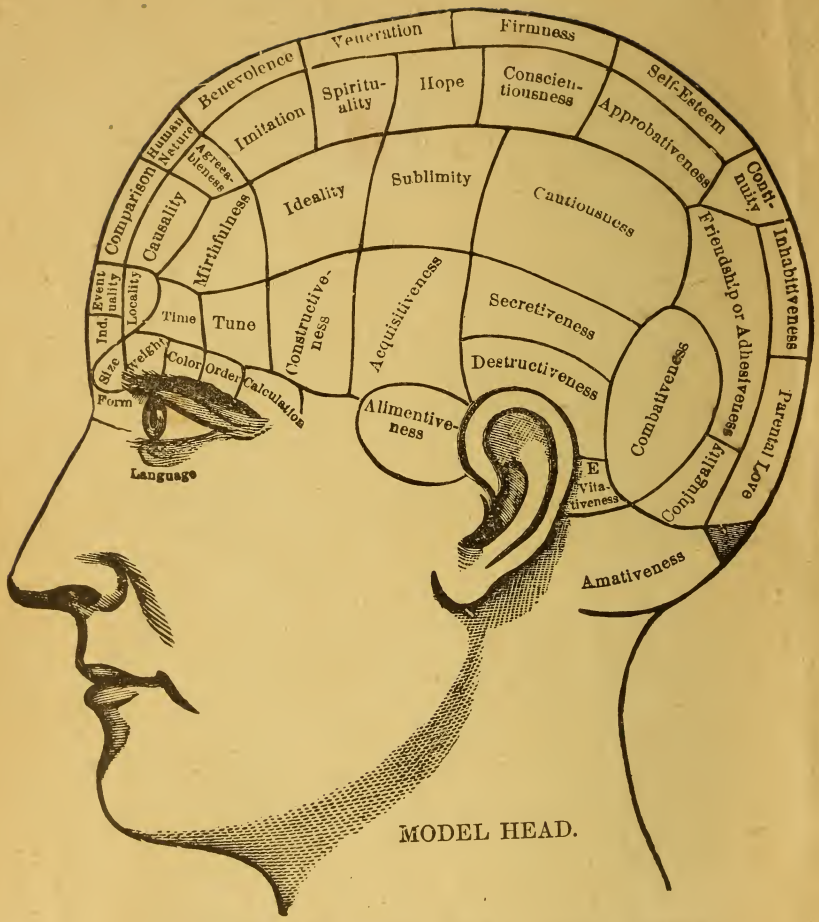
ACCORDING TO

PHRENOLOGY AND PHYSIOGNOMY;

FOR THE USE OF

PRACTICAL PHRENOLOGISTS.

NEW YORK:
FOWLER & WELLS CO., PUBLISHERS,
27 EAST 21ST STREET.



MODEL HEAD.

NUMBERING AND DEFINITION OF THE ORGANS.

1. Amativeness, Love between the sexes.
2. Conjugality, Matrimony—love of one.
3. Parental Love, Regard for offspring, pets, etc.
4. Friendship, Adhesiveness—sociability.
5. Inhabitiveness, Love of home.
6. Continuity, One thing at a time,
7. Vitativeness, Love of life.
8. Combativeness, Resistance—defense.
9. Destructiveness, Executiveness—force.
10. Alimentiveness, Appetite—hunger.
11. Acquisitiveness, Accumulation.
12. Secretiveness, Policy—management.
13. Cautiousness, Prudence—provision.
14. Approbativeness, Ambition—display.
15. Self-Esteem, Self-respect—dignity.
16. Firmness, Decision—perseverance.
17. Conscientiousness, Justice, equity.
18. Hope, Expectation—enterprise.
19. Spirituality, Intuition—faith—credulity.
20. Veneration, Devotion—respect.
21. Benevolence, Kindness—goodness.
22. Constructiveness, Mechanical ingenuity.
23. Ideality, Refinement—taste—purity.
24. Sublimity, Love of grandeur—infinitude.
25. Imitation, Copying—patterning.
26. Mirthfulness, Jocoseness—wit—fun.
27. Individuality, Observation—desire to see.
28. Form, Recollection of shape.
29. Size, Measuring by the eye.
30. Weight, Balancing—climbing.
31. Color, Judgment of colors.
32. Order, Method—system—arrangement.
33. Calculation, Mental arithmetic.
34. Locality, Recollection of places.
35. Eventuality, Memory of facts.
36. Time, Cognizance of duration.
37. Tune, Sense of harmony and melody.
38. Language, Expression of ideas.
39. Causality, Applying causes to effect.
40. Comparison, Inductive reasoning—illustration.

C. Human Nature, Perception of motives.
D. Agreeableness, Pleasantness—suavity.

WELLS'

NEW DESCRIPTIVE CHART,

FOR THE USE OF EXAMINERS,

GIVING A

DELINEATION OF THE CHARACTER

BF837 W46 Samuel Roberts Wells

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I look upon Phrenology as the Guide to Philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor.
Horace Mann.

The Proper Study of Mankind is Man. *Pope.*

NEW YORK:
FOWLER & WELLS CO., PUBLISHERS,
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CONDITIONS.	7 Very Large	6 Large.	5 Full.	4 Aver age.	3 Moder- ate.	2 Small.
	PAGE					
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Health	8	8	8	8	8	8
Vital Temperament...	9	9	9	9	9	10
Breathing Power....	10	10	10	10	10	10
Circulatory Power..	11	11	11	11	11	11
Digestive Power ..	11	11	11	11	12	12
Motive Temperament..	12	12	12	12	12	13
Mental Temperament..	13	13	13	13	13	14
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Size of Head..... .. in.	15	15	15	15	15	16
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4. Inhabitiveness	20	20	20	20	20	20
5. Continuity	20	21	21	21	21	21
E. Vitativeness	21	22	22	22	22	22
6. Combativeness	22	22	23	23	23	23
7. Destructiveness.....	23	24	24	24	24	24
8. Alimentiveness.. ...	24	24	24	25	25	25
9. Acquisitiveness.....	25	25	26	26	26	26
10. Secretiveness.....	26	26	27	27	27	27
11. Cautiousness.....	27	27	27	28	28	28
12. Approbativeness....	28	28	28	28	29	29
13. Self-Esteem.....	29	29	29	29	29	30
14. Firmness.....	30	30	30	30	30	30

CONDITIONS.	7 Very Large.	6 Large.	5 Full.	4 Aver-age.	3 Moder-ate.	2 Small.
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B. Sublimity..... ..	37	37	37	37	37	37
22. Imitation	38	38	38	38	38	38
23. Mirthfulness.....	38	38	39	39	39	39
24. Individuality.....	39	39	39	39	39	40
25. Form.....	40	40	40	40	40	40
26. Size.....	40	40	40	40	41	41
27. Weight.....	41	41	41	41	41	41
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29. Order.....	42	42	42	42	42	43
30. Calculation.....	43	43	43	43	43	43
31. Locality	43	44	44	44	44	44
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33. Time.....	45	45	45	45	45	45
34. Tune	45	45	45	45	45	46
35. Language.....	46	46	46	46	46	46
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C. Human Nature.....	48	48	48	48	49	49
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WHEN a person has a perfect balance of temperament and a harmonious development of all the mental faculties and dispositions, a companion should be chosen whose development is similar; but as this is very rarely found, each person should seek to form a union with one who is properly contrasted, so that the excess of one may be balanced and modified by a less development in the other.

The person for whom the foregoing Chart is marked should choose a companion having a constitution and mental qualities as indicated by the *marking* of this table.

Vital Temperament..	Strong.	Medium.	Moderate.
Motive Temperament.....	Strong.	Medium.	Moderate.
Mental Temperament.....	Strong.	Medium.	Moderate.
General Build or Form.....	Tall & Bony.	Medium.	Short & Plump.
Size of Head.....	Large.	Medium.	Moderate.
Weight.....	Heavy.	Medium.	Light.
Full and Plump	Decidedly.	Medium.	Moderately.
Complexion.....	Dark Brunette.	Medium	Light, or Blonde.
Hair.....	Dark & Strong.	Medium.	Light & Fine.
Eyes.....	Dark.	Medium.	Light, or Blue.
Social and Domestic.	Strong.	Medium.	Moderate.
Energy of Character.	Strong.	Medium.	Moderate.
Self-Reliance.....	Strong.	Medium.	Moderate.
Prudence and Policy.	Strong.	Medium.	Moderate.
Regard for Praise and Public Opinion	Strong.	Medium.	Moderate.
Economy and Love of Property	Strong	Medium.	Moderate.
Cheerfulness and Self-Control.....	Strong.	Medium.	Moderate.
Ingenuity, Skill and Taste...	Strong.	Medium.	Moderate.
Practical Talent.. ..	Strong.	Medium	Moderate.
Reasoning and Planning Talent.....	Strong.	Medium.	Moderate.
Conversational Power	Strong.	Medium.	Moderate.
Moral and Religious	Very Strong	Full.	Moderate.

Artistic.

Actor.
Artif'l Flow'rs.
Designer.
Decorator.
Engraver.
Elocution.
Landscape Gardening.
Lithographer.
Musician.
Music Teacher.
Painter.
Photographer.
Poet.
Sculptor.
Stained Glass.

Commercial.

Accountant.
Agent, Gen'l.
Adv'g Agent.
Appraiser.
Auctioneer.
Banker.
Bookkeeper.
Bookseller.
Boots & Shoes
B ld'rs' M't'ls.
Bus. Col. T'ch'r.
Butcher.
Carriages.
Cashier.
Clothing.
Collector.
Commis. Mer.
Com. Traveler.
Com. Law.
Conductor.
Druggist.
Dry Goods.
Express
Fancy Goods.
Florist.
Flour & Feed.
Fruits.
Grain.
Groceries.
Hardware.
Hotel.
House Furn'g.
Implements.
Importing.
Insurance.
Jewelry.
Live Stock.
Lumber.
Marketing.
Millinery G'ds.
Music & Inst's.
Notions.
Pictures.
Publisher,
Real Estate.
Restaurant.
Retail Mer.
Salesman.
Shipp'g Cl'k.
Speculator.
Sport'g G'ds.
Superint'd't.
Steward.
Tail'rs' Tr'm's.
Wholes'le Mer.

Literary.

Actor.
Amanuensis.
Author.
Clergyman.
Conveyancer.
Correspond't.
Critic of Art or Books.
Editor.
Elocutionist.
Historian.
Lawyer, Office Work.
Lecturer.
Linguist.
Orator.
Poet.
Professor.
Proofreader.
Reporter.
Secretary.
Teacher.
Writer.

Mechanical.

Architect.
Baker.
Blacksmith.
Bookbinder.
Boss W'kman.
Boat Builder.
Builder.
Cabinetmaker.
Carpenter.
Carriage B'ld'r
Compositor.
Cooper.
Contractor.
Dairyman.
Dentist.
Draftsman.
Dressmaking
Farmer.
Finisher.
Gasfitter.
Glass Blower.
Gardener.
Gunsmith.
Inventor.
Locksmith.
Machinist.
Mason.
Miller.
Milliner.
Overseer.
Paper Hanging
Patent Lawyer
Photo Engr'r.
Printer.
Plumber.
Shoemaker.
Seamstress.
Stonecutter.
Shipbuilder.

Tailor.
Tinsmith.
Trunk & H'n ss.
Turner.
Typewriter.
Undertaker.
Upholsterer.

Scientific.

Anatomist.
Assayer.
Astronomer.
Botanist.
Chemist.
Electrician.
Engineer.
Geologist.
Mathematics.
Miner.
Mineralogist.
Navigator.
Phrenologist.
Physician.
Surgeon.
Surveyor.

Oratorical.

Auctioneer.
Dramatist.
Elocutionist.
Lecturer.
Lawyer.
Minister.
Politician.
Statesman.

Religious & Charitable.

Bishop.
Chaplain.
Minister.
Missionary.
Nurse.

Executive.

Admin'trator.
Adv'g Agent.
Boss W'kman.
Captain.
Commander.
Contractor.
Explorer.
Pres. of Corp.
Promoter.
Public Office.
War Corres.

Miscellaneous.

Assessor.
Fisherman.
Housekeeper.
Inspector.
Livery Keeper.
Matron.
Nurse.
Teamster.
Waiter.
Watchman.

EXPLANATION OF THE CHART TABLES.

The examiner will mark the power of each function and faculty by placing a figure, a dot or dash on a line with the name of the organ marked, and in a column headed "large," "full," etc, according to the size of each organ; while the printed figure in the square thus marked refers to the page in this book where will be found a description of the person examined, under the head "very large," "large," "full," "average," "moderate," "small" or "very small."

When an organ is half-way between two sizes it is represented by two figures, as 5 to 6, or 3 to 4, which is equivalent to 5½ or 3½. In these cases both sentences may be read and a medium between the two will be appropriate.

This sign +, *plus*, signifies about one-third of a degree larger, and the sign —, *minus*, one-third of a number less, than the mark indicates.

DELINEATION OF CHARACTER.

I.
PHYSIOLOGICAL CONDITIONS.

I.—ORGANIC QUALITY.

(7.) VERY GOOD.—You have a remarkably refined, sensitive, and delicate organization; are susceptible of exquisite enjoyment and intense suffering; and are greatly affected by extremes of heat and cold, especially the latter. You are adapted to fine and light work rather than to that which is coarse and heavy, have poetic and artistic tastes, lofty aspirations, tender sympathies, and a longing for congenial companionship. Being inclined to live too far above the common interests and pursuits of life, you fail to find full appreciation, and are subjected to much suffering by the rude contacts involved among the every-day realities of this life. Cultivate a more robust bodily condition—eat, drink, sleep, and grow fat—and try to live more in the real and less in the ideal world. [23.]*

(6.) GOOD.—You are fine-grained, high-toned, and delicately organized; susceptible, sensitive, and sympathetic; refined in your tastes, pleasures, and aspirations; and repelled by whatever is low, coarse, or gross. You are liable to extremes in feeling and acting; are likely to be either very good or very bad; suffer keenly, enjoy deeply, and are generally either greatly exalted or greatly depressed; have exquisite tastes; love the beautiful, and desire, if you do not always seek, the good and the true. [23.]

(5.) FULL.—Yours is neither a coarse nor an over-wrought organization. Your tendencies, so far as your constitution affects them, are upward rather than downward, and your tastes elevating rather than degrading. You must avoid all those habits which minister to the animal passions and clog mental manifestation, and strive to elevate yourself far above the gross and groveling multitude. [23.]

---

* These figures, and others similarly introduced in [brackets] throughout this part of the work, refer to pages in the first part—"How to Read Character"—where additional information or explanatory remarks may be found.

(4.) AVERAGE.—You are rather deficient in quality or delicacy in your organization; plain in your tastes; practical in your views; not very poetical or sentimental; and better fitted for the matter-of-fact routine of every-day life than for the higher walks of literature and art. You must cultivate the Mental Temperament, and be careful to contract no debasing habits, as one error, in a person of your organization, is likely to lead to others and to final ruin. [23.]

(3.) MODERATE.—Your organic quality is below the average and your mental manifestations sluggish and weak. You are better adapted to manual labor than to study, and should not attempt any of the more delicate mechanical trades. You must try to make up, by the assiduous cultivation of your intellectual and moral powers, for your lack of natural organic endowments. Avoid, by all means, drinking, smoking, and low company. [23.]

(2.) POOR.—Yours is a coarse-grained structure, and all your appetites, tastes, and desires are of the plainer, coarser kind. There is the most urgent need in your case to restrain the passions; to put yourself in the way of moral and religious influences; and to cultivate the intellectual faculties, so far as you are able. [23.]

II.—STATE OF THE HEALTH.

(7.) VERY GOOD.—You are full of life; vigorous, strong, buoyant, and hearty in the highest degree, and enjoy exquisite pleasure in the mere sense of animal existence. [24.]

(6.) GOOD.—All your bones, muscles, and nerves are apparently in good working order, and you enjoy the exercise of every organ of body and brain. You should now manifest your greatest efficiency in both physical and mental action; find study and work alike easy and pleasant; and be able to endure toil, exposure, and hardship with impunity. [24.]

(5.) FULL.—You have a full share of vigor and vital stamina; can work with efficiency and endure considerable hardship; but have no life-force to waste in unnecessary and fruitless effort. [24.]

(4.) AVERAGE.—You have a fair degree of health, but are liable to ailments, and must live regularly, pay strict attention to the laws of your being, and be careful not to overwork yourself, and thus break down your constitution. [24.]

(3.) MODERATE.—You are deficient in vitality; are easily fatigued; often ailing, and seldom capable of any great degree of physical or mental exertion. You must avoid overdoing, and make the restoration of your health your first object. Stop all unnecessary drafts upon your remaining stock of vitality, and seek, by means of rest, sleep, and recreation, to increase it. Drinking, smoking, chewing, late hours, and all kinds of dissipation, must be entirely avoided. [24.]

(2.) POOR.—You have but a small amount of health left, and must

make use of every means within your reach for its improvement. Try to arouse yourself to combat your ailments. Pluck is as essential in meeting the attacks of disease as in opposing a human foe. A strong will has saved many a life. "Courage and Hope"—let that be your motto. [24.]

III.—THE VITAL TEMPERAMENT.

(7.) VERY LARGELY DEVELOPED.—This temperament is characterized by rotundity. You are plump, stout, full-chested, and fond of fresh air and the luxuries of life; but you like play better than hard work. In mental character there is a tendency to impulsiveness, enthusiasm, versatility, practicality, and to take a matter-of-fact view of things. Your fondness for good living, jovial company, sports and amusements, render you liable to fall into habits of intemperance, against which you must be continually on your guard. If you find yourself inclined to an uncomfortable obesity, your remedy must be *work*, and a spare diet. Keep both body and mind actively engaged, and avoid indolence and the indulgences of the table as your greatest foes. By a rigid adherence to a low and moderate diet, and by vigorous manual labor, you may greatly modify and improve your temperament. [20.]

(6.) LARGELY DEVELOPED.—You are well-proportioned, full-chested, and amply supplied with the oil of life. All your joints are thoroughly lubricated, and your mental machinery works without friction. You are likely to manifest a good degree of business talent, and to be not averse to doing your share of necessary work, when there is profit in it. You have great need to exercise all your moral sense, caution, and will-power in avoiding and resisting the temptations to excess in eating, drinking, and indulging the propensities, which so easily beset you. Occasional *fasting*, rather than *feasting*, should be practiced. [20.]

(5.) FULL.—You possess a fair share of the vital element, and partake of the characteristics noted in (6) and (7) in a proportionate degree. You need to increase rather than diminish this element. Every sort of dissipation should be avoided, and regular hours, with plenty of sleep, secured. [20.]

(4.) AVERAGE.—Your vitality is sufficient to give the functions of body and brain a fair share of energy, and to sustain life and health if carefully husbanded; but you should seek to increase it by a diet and habits promotive of alimentation and nutrition. Alternate exercise and rest; sleep as much as nature seems to demand; seek recreation; take life more easy; eat plain but nutritious food; enjoy all of life; "laugh and grow fat." [20.]

(3.) WEAKLY DEVELOPED.—Your constitution is deficient in the vital element, and you are languid and inefficient in consequence. You

require much rest and sleep, and must be very careful not to overwork either body or mind [see previous section (4)], and assiduously make use of all available means to increase your vitality. [20.]

(2.) VERY FEEBLY DEVELOPED.—You have barely enough vitality to keep your bodily and mental functions in operation. You must make use of the very small stock you now possess, as capital to be used for the purpose of increasing it, as directed in previous sections. You must "stop the leaks," and give the reservoir time to fill up; live on the interest, instead of consuming both interest and principal, and thus becoming so far impoverished that there shall be no hope of recovery. [20.]

IV.—BREATHING POWER.

(7.) VERY GOOD.—Your respiratory organs are admirably developed, and their functions well-nigh perfectly performed. You breathe freely and deeply, moving the abdominal muscles as well as the lungs, and filling your chest at every inspiration. The effects of this functional power and activity may be observed in your warm hands and feet, elastic motions, and buoyant spirits. [25.]

(6.) GOOD.—You have a well-developed chest and excellent breathing power, indicated as in (7), only in a slightly lower degree. [25.]

(5.) FULL.—You are above the average in breathing power generally, but if your habits be sedentary, you will need to resort to artificial means to expand the lungs and to keep up the circulation. [25.]

(4.) AVERAGE.—Your breathing power is only medium, but you have a fair share of warmth, and can keep your feet and hands warm by proper exercise. You should take the measures recommended on p. 26 (foot note) for expanding the chest. [25.]

(3.) MODERATE.—You breathe too little to thoroughly vitalize the blood, seldom filling the lungs, moving the chest but little, and the abdominal muscles scarcely at all; are liable to colds, which have a tendency to settle on the lungs; have cold feet and hands and blue veins near the surface. You must cultivate breathing power, and expand the chest. This can be done with great certainty, but you must begin carefully and avoid fatigue in your exercises. [25, 26 (note).]

(2.) WEAK.—You are very deficient in the development of the respiratory organs, liable to colds and coughs, and predisposed to consumption; but while your lungs remain sound, you may hope to ward off disease and greatly improve your breathing power and general health by right living and the necessary physical culture. In addition to the chest-expanding exercise [26 (note)], you must live much in the open air; keep your rooms well ventilated; sit, stand, and walk erect, bathe the chest frequently with cold water, rubbing it briskly with the naked hands, to bring the blood to the surface. Go into the mountains, or take a sea voyage. [25.]

V.—CIRCULATION.

(7.) VERY GOOD.—You have an excellent circulation; a strong, steady pulse; perspire freely; and are able to withstand great cold and heat without discomfort. [26.]

(6.) GOOD.—Your circulation is generally good, and your lower extremities seldom cold. You suffer little from clear cold weather and do not readily contract disease. [26.]

(5.) FULL.—You have a fair circulation, but need bodily exercise to keep the extremities warm in cold weather, and should promote this function by active employments or recreations. [26.]

(4.) AVERAGE.—Your circulation is not remarkably good, and you sometimes feel chilly or have cold feet and hands. Promote the uniform movement of the vital fluid by brisk exercise, especially in cold weather. [26.]

(3.) MODERATE.—Your circulation is rather poor. You are very liable to cold feet and hands, headache, palpitation of the heart, and a dry skin; can not withstand extremes of heat and cold, and need to exercise briskly and practice breathing fully and deeply, as recommended in previous section. [26 (note).]

(2.) WEAK.—You have a weak and very unequal circulation; suffer greatly from changes of temperature; are often chilly, even in warm weather; are troubled with headache, pressure on the brain, and very cold extremities. The Turkish bath, if accessible, will benefit you; also tepid foot-baths, brisk and hard rubbing of the hands and feet, walking, and the breathing exercise. Horse-back riding is one of the very best exercises to promote and equalize the circulation. Skating, rowing, climbing the hills, etc., are also useful, *when taken with proper care.* [26 (note).]

VI.—DIGESTION.

(7.) VERY GOOD.—Your digestion is almost perfect, and you can eat with impunity any sort of food suitable, under any circumstances, to be received into the human stomach. [26.]

(6.) GOOD.—Your digestive power is strong and your relish for food excellent. Plain substantial aliment suits you best, and you are able to make whatever you take into your stomach contribute to the nourishment of the system. [26.]

(5.) FULL.—You have good digestion, but not so strong that it may not be easily injured by improper food and wrong habits of eating. You must avoid heavy meals and indigestible articles of diet. Regulate the quantity of food taken by the judgment, rather than by the appetite. [26.]

(4.) AVERAGE.—You have only a fair degree of digestive power, and must be careful not to impair it by overeating, by the use of condiments, stimulants, etc. [26.]

(3) and (2.) Moderate or Weak.—You are predisposed to dyspepsia; often have a poor appetite; suffer from indigestion, and, as a result, are apt to be irritable, peevish, dispirited, and gloomy. The improvement of your digestive function should be your first object and study. Eat plain and easily digested but nutritious food; let the quantity be moderate; masticate thoroughly; talk, laugh, and enjoy at your meals, or at least try to be in a cheerful, thankful, happy mood; avoid a hurried feeling or an anxious state of mind; take plenty of exercise in the open air; have your rooms well ventilated; practice full, deep breathing and other chest-expanding exercises, as indirect but important helps to the stomach; and observe strictly all the laws of health. Correct this dyspeptic tendency by *recreation* rather than by *stimulation*. [26.]

VII.—THE MOTIVE TEMPERAMENT.

(7.) Very Strongly Developed.—The bony frame-work of your structure is strongly marked, and encased with only muscle enough to bind all firmly together; but what flesh you have is dense, tough, compact, and wiry. There is a tendency to angularity in your configuration. You love active, muscular work, and are endowed with great physical power and capacity for severe and prolonged exertion of both body and mind. In character you are energetic, efficient, determined, and persistent. You are adapted to active life, and to such enterprises as will give your energy, steadfastness, and perseverance full and free scope. See also (6.) [18.]

(6.) Strong.—Your configuration and character are like those described in (7), in a somewhat lower degree. You have strong feelings and passions, but are also endowed with a powerful will and strong common sense with which to hold them in check. The restraining and regulating powers of the mind—Firmness, Self-Esteem, Conscientiousness, and Cautiousness—must be kept in constant activity to keep your strong propensities within their proper sphere, for when they are bad, persons of your constitution are often *very* bad. You are capable of great things, but need strong self-government and restraint. [18.]

(5.) Full.—You have a good share of motive power, and are vigorous, determined, and efficient. You are not afraid of work, or, for that matter, of anything else. Your tastes and abilities fit you for active life. See (6) and (7.) [18.]

(4.) Average.—You are not deficient in motive power, but can not endure a long-continued strain upon either muscle or brain. You can work hard, but are not particularly fond of severe labor, preferring light or sedentary employments, and should cultivate muscular power and love of activity by such recreations and exercises as tend to develop bone and sinew. [18.]

(3.) Moderately Developed.—You are deficient in the motive

element of the constitution, lack strength for continuous exertion, and prefer sitting or lounging about to activity of any kind. Cultivate muscular power. [18.]

(2.) WEAK.—You are poorly endowed with muscular force, and the propelling and governing powers connected with the motive temperament. You must give much attention to the cultivation of the motive apparatus. Walking, running, rowing, swimming, skating, and gymnastics are all good exercises, but must be adapted to your weak condition, and increased as you gain strength. Make yourself comfortably tired, but do not exhaust your small stock of energy and strength by too much exertion. [18.]

VIII.—THE MENTAL TEMPERAMENT.

(7.) VERY LARGELY DEVELOPED.—You are delicate in structure, with small bones, a moderate development of muscle, finely cut features, and a high organic condition generally. Brain predominates over body, and your mental states have a powerful influence over your physical condition. You are refined in your tastes; quick and delicate in your perceptions; rapid in your mental operations; emotional, sympathetic, aspiring, earnest, eager, and easily excited. You are admirably adapted, so far as constitutional qualities are concerned, to literary or artistic pursuits. If a mechanic, a manufacturer, or a merchant, one of the lighter and more elegant branches in these departments would suit you best. See next section (6). [21.]

(6.) A LARGE DEVELOPMENT.—You are characterized as set forth in (7), only in a lower degree; are more inclined to mental than to animal enjoyments; fond of literature and art; ambitious, clear-headed, discriminating, quick-witted, intellectually efficient, rather brilliant, and calculated to lead in the higher walks of literature, art, or science, provided you have had the necessary mental culture. Stimulants of all kinds should be avoided, as well as too strong or long continued mental excitements. [21.]

(5.) FULLY DEVELOPED.—You are well endowed mentally, and calculated (with proper culture) to speak and write effectively, and to wield considerable influence in the realms of thought; being less sensitive and delicately organized than those in whom there is a larger proportional development of this temperament, you are better fitted to come into contact with people of all classes, and to control them by means of your superior mental development, backed by the vigor imparted by a larger measure of vital and motive power. [21.]

(4.) AVERAGE.—You have a fair degree of mental activity, and, with the advantages of education, are capable of attaining a position in intellectual society; but you are better adapted to manual labor, mechanism, or to business than to the learned professions, so-called. [21.]

(3.) MODERATELY DEVELOPED.—You have no real love for literature

or art, are not fond of study, and would be apt to fall asleep over a good book. You should cultivate a taste for reading. [21.]

(2.) Poorly Developed.—You are dull in perception, and slow to comprehend even simple truths. Your judgment is poor, and you need the direction of minds more highly endowed. You should get sound advice, and follow it. [21.]

IX.—ACTIVITY.

(7.) Very Great.—You are very agile, lithe-limbed, and quick-motioned, and your mental operations are equally rapid and facile. You are always wide-awake, eager, knowing, and brilliant. You are liable to overwork yourself and become prematurely exhausted. [27.]

(6.) Great.—Yours is a restless, active, lively organization. You speak rapidly, comprehend quickly, and decide at once on the course to be pursued, and are in danger of excessive action, and consequent early exhaustion of the vital powers. [27.]

(5) and (4.) Full or Average.—You have a fair degree of activity, but are likely to be sufficiently deliberate to weigh the *pros* and *cons* before deciding how to act; are not lazy, but prefer light work to heavy, and play to either. [27.]

(3.) Moderate.—You are rather slow and deliberate in your movements, are seldom or never in a hurry, and always take plenty of time to consider. Your mental operations are slow, and you are apt to see the point of a joke, if at all, after the laugh is over. Wake up! [27.]

(2.) Small.—You are too slow to be of much service to yourself or anybody else—decidedly inert. Try to cultivate activity by pushing about. You should have some one "after you with a sharp stick." [27.]

X.—EXCITABILITY.

(7.) Very Great.—You are remarkably impressible, very easily excited, subject to extremes of feeling; greatly exalted at one moment and much depressed the next; driven now this way and then that by constantly changing impulses; and very much disposed to exaggerate everything, whether good or bad. Your need is to restrain this excitability, first, by avoiding all stimulating food and drink, and all unnatural or violent mental excitements; and, second, by cultivating a calm, quiet, enjoyable frame of mind. Repose is the proper antidote of too great activity. [27.]

(6.) Great.—You are constituted as described in (7), only in a somewhat lower degree—too susceptible to external influences for your own welfare or that of your friends. [27.]

(5.) Full.—You are sufficiently susceptible to exciting causes, but not readily carried away by any sudden impulse; are self-possessed, and act coolly and with forethought. [27.]

(4.) Average.—You are very cool, deliberate, and placid, and allow

external influences to sway you but little; act from judgment and not from impulse, and are very equable in disposition. [27.]

(3.) MODERATE.—You are rather dull, and can with difficulty be aroused by external causes; rather cold and passionless, and show little spirit in anything. You may with advantage put yourself in the way of social excitements, and profit by mixing much with wide-awake people. [27.]

(2.) LOW.—Yours is a torpid sort of existence. You seem to be half asleep, and might almost as well be quite so. Try to arouse yourself, and seek society and the excitements of busy, active life. [27.]

XI.—SIZE OF BRAIN.

(7.) VERY LARGE.—If your organic quality be good and your activity sufficient, you should manifest extraordinary mental power; and if there be also a proper balance between the various groups of faculties, you are capable of taking a place in the first ranks, among the intellectual giants of the age. Such a mind, backed up by adequate physical stamina, will overcome all obstacles, and achieve greatness in spite of all difficulties. You may not have had your full powers called out, but the capacity is here. [14.]

(6.) LARGE.—Yours is a mind of great reach and power, and you can, if you will, make yourself widely felt in society. You are capable of managing extensive enterprises, taking broad views of things, and of drawing correct conclusions from ascertained facts. If you are a scholar, you should be widely known and admired in the sphere of letters, and exert great influence wherever the supremacy of mind is acknowledged. Much, however, depends upon the tendencies impressed upon your character by the predominating group of organs, and your power may be a blessing or it may be a curse to yourself and to the world, according to the manner in which it is used. [14.]

(5.) FULL.—With the proper physiological conditions [14, *et seq.*], you are capable of accomplishing much, and attaining a high position in the direction of the leading faculties, acquiring an excellent education, and manifesting talent of a high order, but have not that commanding and all-conquering genius which can bend everything to its will. [14.]

(4.) AVERAGE.—With activity largely developed, and good bodily conditions, you are capable of manifesting good talent, and of succeeding well in a business for which you are specially fitted. Out of this sphere your abilities would be commonplace and your success small. You are quick of perception, but neither original nor profound. [14.]

(3.) MODERATE.—You have sufficient brain, if conjoined with good organic quality and a fair share of activity, to give you a moderate degree of ability in practical matters, but little planning or directing talent. You will do best when working under the direction of persons

better endowed than yourself with mental power. Strive to improve your intellect by means of reading, study, and the conversation of intelligent persons. [14.]

(2.) SMALL.—You are weak in mind and need the guidance of other intellects in every undertaking; are incapable of managing any business. [14.]

II.

MENTAL FACULTIES.

XII.—AMATIVENESS.

(7.) VERY LARGE.—You possess in a pre-eminent degree the desire to love and to be loved; are irresistibly attracted by the opposite sex; and are capable of exerting a similar power over them. You are winning in your manners; very gentle and sympathetic, conforming to the tastes and wishes of the one beloved; are devoted in your attentions; yearn continually for the caresses and endearments of affection, and are made utterly miserable by coldness and indifference on the part of the beloved one. See (6.) [38.] With deficient coronal development, a low organic quality, or an inflamed state of the vital fluids, you would be very liable to the perversion of the procreative function, and to excesses ruinous to body and soul. If restraint be necessary, see I., 7. *Restrain.* [40.]

(6.) LARGE.—You are as described in (7), but in a lower degree; are very fond of personal beauty, and seek in the other sex good bodily development and a warm heart as well as intellectual capacity and moral worth. The love-element is a very influential one in your organization, and will affect powerfully, for good or for evil, your destiny in life,—for the fire that warms may also consume. Rightly controlled, and made subservient to moral principle, it will be a source of strength and happiness—a blessing to yourself and to others; perverted, it may lead to speedy and irretrievable ruin. Let your prayer be, "Lead us not into temptation!" If you are happily married, you are fortunate; if not, you should seek in matrimony, where alone it can be found, the satisfaction of your loving and yearning heart. *Restrain.* [40.]

(5.) FULL.—You love the opposite sex with much tenderness; are somewhat ardent, but can control your desires; are very attentive toward those you love, honoring the other sex in a high degree and giving your confidence and esteem with your love. You are well calculated to enjoy the marriage relation. [37, *et seq.*]

(4.) AVERAGE.—You may be warm and loving at times, but, in general, manifest only a fair degree of attachment to the other sex; can enjoy the marriage relation, but need to have your love called out and cherished by a loving companion; are likely to be refined and faithful in your affections and to honor as well as love your mate, if worthy and devoted to your happiness and welfare. [37, *et seq.*]

(3.) MODERATE.—You are rather cold and indifferent toward the other sex, manifesting more friendship and respect than love; but esteem and friendship may lead to warmer feelings toward a truly congenial companion; so that while you might not find it disagreeable to live unmarried, you are capable, under favorable circumstances, of being happier in the conjugal relation. With large Ideality, you would manifest more admiration than affection for the opposite sex. *Cultivate.* [39.]

(2.) SMALL.—You are very indifferent toward the other sex, and have neither the desire nor the ability to win their love. *Cultivate.* [39.]

(1.) VERY SMALL.—You are almost entirely destitute of the love-element. *Cultivate.* [39.]

XIII.—CONJUGALITY.

(7.) VERY LARGE.—All your love must, as a necessity of your nature, be concentrated upon one person of the opposite sex, who will be to you the embodiment of all that is good and lovely, and whose faults you will be ever ready to conceal or overlook; and you will require the same exclusive attachment in the chosen one. If fully satisfied in this respect, you will enjoy the marriage relation very highly. If still heart-free, you should be very careful to bestow your affections where they will be fully reciprocated, for any failure in this respect would be likely to affect very seriously your destiny in life. *Restrain.* [41.]

(6.) LARGE.—You will require and seek but one intimate personal companion or mate, and are liable to be made very miserable by disappointment in love. Where you truly love you must possess, and you should know no such word as "fail" in your "affairs of the heart." Being well mated, you will find your highest happiness in the society of the one you have chosen, all of whose virtues and attractions you will fully appreciate. You will tolerate almost anything in him or her except infidelity to the marriage relation. *Restrain.* [41.]

(5.) FULL.—You can love cordially and faithfully any person of the other sex upon whom your affections may be placed; but, if love be

interrupted, can change and become equally absorbed in a new love. You would not die of a broken heart were the beloved object removed by death or otherwise placed beyond your reach. [40, *et seq.*]

(4.) AVERAGE.—You are inclined to a single love and to union for life to a chosen one; but can readily change the object of your affections, and, with Adhesiveness small and Conscientiousness moderate, may be coquettish. *Cultivate.* [41.]

(3.) AVERAGE.—You are not particularly inclined to fickleness in love, and are disposed, under favorable circumstances, to union for life, but are liable to be led astray by new faces and to allow an old love to be supplanted by new ones. *Cultivate.* [41.]

(2.) SMALL.—You are inclined to the promiscuous society of the other sex and have little respect for the conjugal relation. *Cultivate.* [41.]

(1.) VERY SMALL.—You manifest none of this faculty and experience little of the feeling it imparts. *Cultivate.* [41.]

XIV.—PARENTAL LOVE.

(7.) VERY LARGE.—Your love for children and pets is intense, and as a parent you would idolize your offspring and probably spoil them by pampering and hurtful indulgence, or by allowing them to rule instead of yielding obedience. If you have children, you suffer continual anxiety on their account, especially when absent from them, and the death of one of them would be a blow almost too great to bear. *Restrain.* [44.]

(6.) LARGE.—As a parent, you would be tender and indulgent, perhaps, to a fault, unless restrained by high moral considerations, and are too apt to overlook the faults and imperfections of your young favorites, whether your own children or those of your friends. You are passionately fond of the society of the young, who are equally fond of you, and you will have groups of children clustering around you whenever you go among them. You must keep this faculty strictly under the control of moral principle, or it will lead to harm rather than good to the little ones you love so well. *Restrain.* [44.]

(5.) FULL.—You are capable of loving your own children well, and will do and sacrifice much for them, but will not be over-indulgent, and will feel no very strong attraction toward children generally, or toward animal pets. *Cultivate.* [43.]

(4.) AVERAGE.—You will love your own children, but will care little for those of others. If Benevolence be large, you will be tender toward the helpless infant, but will like children better as they grow older. *Cultivate.* [43.]

(3.) MODERATE.—You are rather indifferent even toward your own children, if you have any, and cold toward all others; can bear little from them, and are not calculated to win their affections. You care nothing for pets. *Cultivate.* [43.]

(2.) SMALL.—You are inclined to be cold and indifferent toward your own children, and to manifest a positive dislike for all others. You need to bring your Benevolence, Adhesiveness, and Conscientiousness to bear in your dealings with them as well as to assiduously cultivate Parental Love. [43.]

(1.) VERY SMALL.—You will manifest little or no love for children, but will be guided in your treatment of them by other faculties. *Cultivate.* [43.]

XV.—FRIENDSHIP.

(7.) VERY LARGE.—You are exceedingly warm-hearted, affectionate, and devoted; are ready to make any sacrifice for your friends; are blind to their defects and faults, and too much wrapped up in them for your own welfare or peace of mind. You should remember that even in friendship there may be an abnormal or perverted action—a mania, as it were—and keep your heart free from idolatry. Even your friends are human and have their weaknesses. *Restrain.* [46.]

(6.) LARGE.—You are very social, warm-hearted, and affectionate, enjoy the society of your friends in a high degree; cling to those you love through all changes of time and circumstance. Once a friend, you are one forever—in adversity as in prosperity—to aid, encourage, sympathize with, and console while living and to mourn when departed. You must be very careful in the choice of your friends, for you are liable to suffer much from the unworthiness and ingratitude of those to whom you may become attached. You are hospitable, and delight to entertain your friends at the social board; are very popular among those who know you; are generally beloved, and have few enemies. *Restrain.* [46.]

(5.) FULL.—You are friendly and companionable with those whom you deem worthy, but are not disposed to sacrifice too much in their behalf; are hospitable; cordial in your intercourse with those around you, and disposed to make friends; but your attachments are not always lasting, and you do not bind others to you by very strong bonds of affection; neither are you likely to make many enemies. [44.]

(4.) AVERAGE.—You can make friends, and are capable of considerable affection for them under favorable circumstances, but will not be likely to mourn greatly over their absence. With large Acquisitiveness, you will be apt to place business before friends, and make use of them to promote your interests, rather than to sacrifice your interests in their behalf. *Cultivate.* [46.]

(3.) MODERATE.—You form but few attachments, and manifest but a moderate degree of affection for any one. If you make friends, it is more likely to be through some other good qualities you may possess than through your social nature; and while you may be greatly respected and esteemed, you are not likely to be so generally loved. *Cultivate.* [46.]

(2.) SMALL.—You do not like society, and are cold and indifferent toward those around you; have neither the desire nor the ability to make friends, and possess little faith in friendship. *Cultivate.* [46.]

(1.) VERY SMALL.—You seem to be utterly incapable of feeling friendship, or awakening it in others. *Cultivate.* [46.]

XVI.—INHABITIVENESS.

(7.) VERY LARGE.—Your love of home and country is very strong indeed, and you are liable to the most terrible feeling of homesickness when absent from them. You prefer poverty and the humblest position in life at home to wealth and station abroad, and would willingly die for "the old flag," which is to you the symbol of all that is dearest on earth. *Restrain.* [47.]

(6.) LARGE.—You are very strongly attached to home; love your native land with a pure devotion; leave your place of abode with great reluctance, and are homesick and miserable if compelled to remain long away from it. You would not like the life of a Methodist itinerant, who changes his house so often. You become strongly attached to any place where you may reside; desire above almost everything else a *home* of your own, and when you have one, can scarcely be persuaded to leave it for a day. To you,

Be it ever so humble, there's no place like home!

Restrain. [47.]

(5.) FULL—You manifest considerable attachment to home and country; prefer to live in one place, and surround yourself with the comforts of domestic life; feel some regret in leaving the place of your birth, or of long residence, but can easily change if circumstances require it; and are not likely to get homesick even if compelled to remain absent for a long time. [46.]

(4.) AVERAGE.—You have some love for home, but can change your place of abode without much regret, and are not inclined to expend much time or money in improvements, or in surrounding yourself with home comforts. You are never homesick, and if Locality be full or large, are fond of traveling. *Cultivate.* [47.]

(3) or (2.) MODERATE OR SMALL.—You care little for home or country; are cosmopolitan in your tastes, and indifferent about places. You like to travel, and, with Continuity small, enjoy constant change of scene. *Cultivate.* [47.]

(1.) VERY SMALL.—You have no local attachments; can "pull up stakes" and pack off on short notice. You rather prefer to live the life of a vagabond. *Cultivate.* [47.]

XVII.—CONTINUITY.

(7.) VERY LARGE.—You have great application, and can attend to but one thing at a time, and must stick to anything you have com-

menced till you finish it; are apt to be tedious and prolix, and to exhaust the patience of your hearers or readers, as well as the subject of discourse. All sudden changes are distasteful to you, and there is a tendency to a monotonous sameness in everything you do. *Restrain.* [49.]

(6.) LARGE.—You have great capacity for following out a train of thought and concentrating all your faculties upon one subject, and are noted for thoroughness in your studies, or in working out the details of any plan you have to execute. When you have commenced any piece of work, you wish to finish it before commencing anything else, and are annoyed by interruption or change of programme. In talking or writing you are liable, unless you take pains to guard yourself against it, to become prolix and tedious; tell long stories; are sometimes absent-minded; very persistent and steady in any course of action determined upon, and have no patience with fickleness or sudden changes of plan. *Restrain.* [49.]

(5.) FULL.—You like to carry out to completion anything you have commenced, but are not greatly annoyed by interruption, and can lay down one thing and take up another without much disadvantage. Are tolerably thorough and patient; can concentrate your thoughts when occasion requires it, and follow out a subject in all its details, but are not inclined to be tedious or "long-winded." [47.]

(4.) AVERAGE.—You can concentrate your thoughts upon one thing, and dwell upon it till fully elaborated, or you can readily divert your attention to other matters; prefer to do one thing at a time, but can have several irons in the fire at once, and attend to them all; are capable of consecutive thinking, but never tedious, and generally talk or write to the point. [47.]

(3.) MODERATE.—You love variety; change readily from one thing to another; commence many things that you never finish; think clearly, perhaps, but not always consecutively; lack connectedness and application, and should aim at more fixedness of mind and steadiness of character. *Cultivate.* [48.]

(2.) SMALL.—You are inclined to be very rambling and incoherent; very ready to begin, but having too little perseverance to finish; fly rapidly from one thing to another, and no one ever knows where to find you, or in what mood to receive you. You talk about several things at once, and the listener is seldom much wiser for the information you seek to impart. You should have been a butterfly. *Cultivate.* [48.]

(1.) VERY SMALL.—You are made up of change and restlessness, and are never the same two minutes at a time. *Cultivate.* [48.]

XVIII.—VITATIVENESS.

(7) VERY LARGE.—You have an astonishingly tenacious hold upon life; resist disease with the utmost determination, and will die at last

only after a protracted struggle. Your dread of the final change to which all mortals are subject is too great, and you should learn to look at it through the medium of religious faith rather than that of animal instinct. *Restrain.* [50.]

(6.) LARGE.—You cling to life with great tenacity, and shrink from death as if it were annihilation. Your power to resist disease is such that you will "never say die," and will recover under circumstances which would preclude hope in the case of any one less largely endowed with Vitativeness. You will not be likely to "die before your time," unless by accident; but should learn to fear death less, through faith in the LIFE TO COME. *Restrain.* [50.]

(5.) FULL.—You love life, and are disposed to cling to it with tenacity; can resist disease with considerable power; but have no great dread of death, especially if Hope and Spirituality be full or large, and if your Christian philosophy be correct on this subject. [49.]

(4.) AVERAGE.—Your love of life is fair, and you are not disposed to yield unresistingly to the encroachments of disease, but have less power to resist sickness and death than one more largely developed in the region of Vitativeness. *Cultivate.* [50.]

(3.) MODERATE.—Your hold of life is not very strong; you care comparatively little for existence, for its own sake, but like to live on account of family or friends, or with a view to do good in the world, and will yield without any great or prolonged resistance to the attacks of disease. *Cultivate.* [50.]

(2.) SMALL.—You have little dread of death; no great power to resist disease, and care to live rather for the sake of others than from any love of life for its own sake. You would be likely to soon sink under the attacks of any serious disease. *Cultivate.* [50.]

(1.) VERY SMALL.—You have little if any desire to live merely for the sake of life itself, but value existence only as an opportunity to gratify the other faculties. You should try to appreciate more fully the value of life and health, and your duty in regard to their preservation and enjoyment. *Cultivate.* [50.]

XIX.—COMBATIVENESS.

(7.) VERY LARGE.—You are remarkably energetic, determined, and courageous; ready to grapple with anything, fight against any odds, or to face danger or death in any form; let no difficulties discourage or baffle you; love hazardous enterprises; prefer a rough, daring life; and, if Cautiousness be only moderate, have more valor than discretion. With a lack of moral restraint, or intemperate habits and low associates, you would be quarrelsome, desperate, and dangerous. *Restrain.* [53.]

(6.) LARGE.—You are resolute, brave, determined; fond of argument; with large Approbativeness, quick to resent an insult; always

ready to resist any encroachment upon your rights; high-tempered; fond of opposition; energetic in carrying out your plans; delight in opposing obstacles; are spirited and cool in times of danger; never lose your presence of mind; and if unfavorably organized in other respects, or with bad habits and coarse and low-bred companions, may be pugnacious and quarrelsome. Under the control of the intellect and the moral sentiments, your energy and propelling power may be turned to good account, and made a blessing to yourself and the world. *Restrain.* [53.]

(5.) FULL.—You manifest a disposition similar to that described in (6), in a somewhat lower degree; do not lack courage, energy, or relish for argument, but are not naturally contentious or quarrelsome. You may consider yourself happily endowed in respect to this element of character. [50.]

(4.) AVERAGE.—Your manifestation of courage and energy will depend in a measure upon circumstances. You can be aroused to the manifestation of a good degree of combative spirit, and with large Conscientiousness, Firmness, Self-Esteem, and Approbativeness to back up Combativeness, may stand your ground resolutely and strike boldly in a good cause; but with these organs moderate or small, and Cautiousness large, would be at times irresolute, or even cowardly. *Cultivate.* [53.]

(3.) MODERATE.—You are rather inefficient and too little disposed to assert and maintain your rights; give way too readily to opposition; avoid argument and contention and show little resentment; shrink too much from rough and disagreeable contacts; and will surrender much for the sake of peace. *Cultivate.* [53.]

(2.) SMALL.—You lack self-defense; are too gentle; can not say "no;" and are deficient in energy and spirit. *Cultivate.* [50.]

(1.) VERY SMALL.—You are almost destitute of courage and energy. *Cultivate.* [53.]

XX.—DESTRUCTIVENESS.*

(7.) VERY LARGE.—You are very executive, can do two days' work in one, and are exceedingly resolute; if perverted, you are prone to anger, and when greatly provoked may give way to ungovernable rage; and become stern, harsh, and violent; feel and manifest the most terrible indignation; take pleasure in destroying and exterminating whatever seems to be inimical to your wishes or stands in the way of your plans; have extraordinary executive ability; will bear down all opposition; can endure pain heroically, or, if need be, inflict it upon others without compunction if not with positive pleasure. Your powerful executiveness must be kept strictly under the control of

* We prefer the term EXECUTIVENESS to that of Destructiveness.

reason and moral principle, or it may at times manifest itself in acts of violence, cruelty, and revenge. *Restrain.* [57.]

(6.) LARGE.—When angry you are inclined to be very bitter, severe, and cutting, and to use the most forcible language to express your indignation; are apt to be unsparing and, with small Benevolence, merciless; manifest great energy and executive power; take pleasure in breaking, pulling down, uprooting, and destroying; could assist in cutting off an arm or a leg without faltering, or submit one of your own limbs unflinchingly to the surgeon, if necessary; are not averse to killing animals; are fond of flesh meat; and probably like your steaks "rare." You need the restraining influences of large Benevolence, Conscientiousness, and Cautiousness to keep your anger and your disposition to punish and destroy within proper bounds. *Restrain.* [57.]

(5.) FULL.—You can be forcible, determined, and indignant when aroused, but are not disposed to be vindictive, cruel, or unforgiving. Your anger is more likely to expend itself in sarcasm and bitter invectives than in acts of violence, but you may resort to force if too much provoked; will manifest a good degree of fortitude and energy in business; and can endure or inflict pain if necessary, but rather shrink from it. [54.]

(4.) AVERAGE.—Your manifestations are similar to those described in (5), only in a lower degree. *Cultivate.* [56.]

(3.) MODERATE.—You are not very forcible, executive, or severe; your anger is not deep and you threaten more than you execute; you shrink from pain and inflict it upon others very reluctantly; are likely to be more beloved than feared. *Cultivate.* [56.]

(2.) SMALL.—You are too tender-hearted; very deficient in energy; can neither bear suffering with fortitude nor inflict even necessary pain without great compunction. *Cultivate.* [56.]

(1.) VERY SMALL.—You are almost destitute of this faculty. *Cultivate.* [56.]

XXI.—ALIMENTIVENESS.

(7.) VERY LARGE.—You enjoy your food very greatly; are inclined to epicurean habits; find it difficult to control your appetite; live to eat rather than eat to live; are in danger of eating more than nature requires, and of ruining your digestive powers by gormandizing. *Restrain.* [58.]

(6.) LARGE.—Your appetite is generally excellent; you fully appreciate the good things of the table; are in danger of over-eating rather than eating too little; give your meals a too important place in your thoughts and in your arrangements; and should guard yourself against excesses. *Restrain.* [58.]

(5.) FULL.—You have a good appetite when in health, and eat

heartily of whatever is set before you; enjoy the pleasures of the table, but do not set a too high value upon them; and you can control your love for food and drink, making them subservient to their higher purposes. [58.]

(4.) AVERAGE.—You enjoy your food well, but can easily control appetite, and are seldom disposed to over-eat. [58.]

(3.) MODERATE.—You are inclined to be dainty; have no very great love for the luxuries of the table, but are particular in regard to the quality and preparation of your food. You eat to live, and not for the pleasure of eating. [58.]

(2.) SMALL.—You have no great relish for food, and care little what you eat, provided it will sustain life. *Cultivate.* [58.]

(1.) VERY SMALL.—You have little or no appetite. *Cultivate.* [58.]

XXII.—BIBATIVENESS.

(7.) VERY LARGE.—You are exceedingly fond of water; love bathing, swimming, sailing, etc.; and with a perverted appetite might easily contract the habit of drinking intoxicating liquors to excess, this being the form in which a perversion of this faculty is apt to manifest itself. You should beware of the "social glass." *Restrain.* [59.]

(6.) LARGE.—You are often thirsty, and experience great pleasure in drinking; also enjoy washing, bathing, swimming, etc. [59.]

(5.) FULL.—You enjoy water both internally and externally in a fair degree. [59.]

(4) and (3.) AVERAGE OR MODERATE.—You are not fond of water; are rather averse to bathing; dislike swimming, sailing, etc., and shrink from a sea voyage as something fearful. *Cultivate.* [59.]

(2.) SMALL.—You care little for liquids in any form; prefer solid food; do not like to bathe; and avoid going into or upon the water if possible. *Cultivate.* [59.]

(1.) VERY SMALL.—You have an instinctive aversion to water. *Cultivate.* [59.]

XXIII.—ACQUISITIVENESS.

(7.) VERY LARGE.—Your desire for accumulation is excessive; you love money with a devotion approaching to idolatry; are close-fisted; make hard bargains; are meanly economical; place the possession of property above everything else; are penurious, avaricious, and miserly, and can be restrained from taking dishonest advantages to secure the coveted gain only by a good development of Conscientiousness; with this you will be honest, but close and exacting. *Restrain.* [62.]

(6.) LARGE.—You have the disposition and ability to turn everything to a good account; are industrious, economical, and close; buy cheaply and sell at the highest price; have great love for wealth, and a strong tendency to accumulate, but, with large Benevolence, spend freely

where your sympathies may be enlisted. You are liable, unless you hold this strong propensity in check, to become penurious and miserly as you grow older. Conscientiousness, Benevolence, and Adhesiveness should be constantly called into action with Acquisitiveness, so that everything shall be honestly got and liberally expended, for the benefit of the world in general and of your friends and neighbors in particular. *Restrain.* [62.]

(5.) FULL.—You are industrious in acquiring; take good care of what you get; value property for its uses; are saving, but not avaricious or close; ready to help your friends, but not willing to impoverish yourself, and are not likely to spend quite so fast as you earn. [59.]

(4.) AVERAGE.—You have a fair appreciation of the value of property, and considerable desire to accumulate, but will be governed in your expenditures by other faculties, and may keep yourself poor by living up to the limits of your income. Cautiousness should be called to the aid of Acquisitiveness, so that provision be made for the future. *Cultivate.* [61.]

(3.) MODERATE.—You may seek property with considerable zeal and interest, but will value it merely as a means, not as an end; will be economical when your necessities require it, but are apt to disregard small expenses, and are very likely to spend about as fast as you earn. Your money-making talent is but moderate, and you have no love for "buying, selling, and getting gain" for its own sake. *Cultivate.* [61.]

(2.) SMALL.—You hold your money too loosely; have more talent for spending than for getting; are liable to contract habits of extravagance, and to live beyond your means. *Cultivate.* [61.]

(1.) VERY SMALL.—You are wasteful, extravagant, and idle, and will probably always be poor. *Cultivate.* [61.]

XXIV.—SECRETIVENESS.

(7.) VERY LARGE.—Your ability to restrain your feelings, to evade scrutiny, and to conceal your plans and intentions is very great. You are reserved, politic, guarded, shrewd, enigmatical, and mysterious; so much so, perhaps, that your most intimate friends are never sure that they really understand or know you. With small Conscientiousness you would be tricky, deceptive, double-dealing, and untrustworthy, and might, with large Acquisitiveness and small Cautiousness, both cheat and falsify. *Restrain.* [64.]

(6.) LARGE.—You are reserved in the expression of your sentiments; keep your plans and designs to yourself; are very discreet; delight in concealment; are fond of surprising your friends; incline to practice strategy; prefer indirect approaches to a straightforward course; and, even when your purposes are entirely honest and commendable, may often resort to cunning devices to accomplish them. Your character and intentions are too carefully covered up, and you subject yourself

to suspicion where there is no better ground for it than the uncertainty by which you delight to surround yourself and your affairs. With Acquisitiveness large, you will get, and try to keep, all the property you can. *Restrain.* [64.]

(5.) FULL.—You can keep a secret; have a good degree of self-government; can conceal your emotions if necessary; keep your plans well hidden; and are discreet, but not disposed to be cunning, sly, or hypocritical. [62.]

(4.) AVERAGE.—You have no great degree of reserve; are inclined to be outspoken and frank, but can keep your own counsel and restrain the manifestation of your feelings, except under violent excitement, when you are liable to give your emotions or opinions full expression. [62.]

(3.) MODERATE.—You are inclined to pursue an open and direct course; to express your sentiments fully on proper occasions; possess little reserve, and are liable, in unguarded moments, to imprudence in speech if not in conduct. You are sincere and frank, and generally express your thoughts and emotions in a clear, unequivocal manner. Your friends know just what you are, see both your virtues and your faults, and will find you neither better nor worse than you seem. [62.]

(2.) SMALL.—You are open, spontaneous, and transparent; have little power or disposition to conceal your feelings, and generally speak out exactly what you think. Policy, cunning, evasion, equivocation, stratagem, and indirection have no place in your nature; but you are open and above-board in everything. You have hardly enough policy, restraint, or self-government for your own good. *Cultivate.* [64.]

(1.) VERY SMALL.—You disclose everything; can not keep a secret; and tell all you know, if not more. *Cultivate.* [64.]

XXV. CAUTIOUSNESS.

(7.) VERY LARGE.—You are too cautious, watchful, anxious, and easily worried; are in perpetual fear of evils and accidents; dare not advance lest you should go wrong; are timid, afraid to take responsibilities or to run risks; procrastinating, cowardly, and easily thrown into a panic. You are made miserable by groundless fears, and should try to make use of your reason in combating them. *Restrain.* [67.]

(6.) LARGE.—You are careful, prudent, watchful, anxious, and apt to procrastinate; are slow in coming to a decision; try to be always on the safe side; are judicious in making plans, but apt to be more slow and cautious in carrying them out than is consistent with the highest success, and lose many a good opportunity through fear to take a little risk. You are apt to be over-solicitous about the health or welfare of children or friends, and to give yourself unnecessary pain in view of evils which may never come. *Restrain.* [67.]

(5.) FULL.—You are generally careful, prudent, and deliberate; are

not inclined to procrastinate, but take proper time to consider; are watchful rather than suspicious; are judiciously cautious, but not timid. Under excitement you might act rashly; but are generally safe, and work with well-laid plans. [65.]

(4.) AVERAGE.—You are capable of being prudent and careful, but with an excitable temperament may be rash and unreliable, acting rather from impulse than from judgment; are inclined to act rather hastily, and may sometimes get into trouble by a lack of due deliberation. *Cultivate.* [66.]

(3.) MODERATE.—You are rather careless and imprudent; liable to suffer from want of forethought; meet with many accidents; take too many risks; undertake enterprises without counting the cost; are afraid of nothing; and are apt to "get into hot water." *Cultivate.* [66.]

(2.) SMALL.—You do not know what fear is; are rash, reckless, and liable to rush headlong into difficulties. *Cultivate.* [66.]

(1.) VERY SMALL.—You are as described in (2), only in a lower degree. Have no prudence. *Cultivate.* [66.]

XXVI.—APPROBATIVENESS.

(7.) VERY LARGE.—You are exceedingly sensitive to praise or blame; care too much for public opinion; are mortified by censure and greatly elated by words of commendation; are ambitious of notoriety, distinction, or respectability; and are liable, if this faculty be not kept under good control, to be ostentatious and vain. You are obsequious where courtesy only is required. *Restrain.* [69.]

(6.) LARGE.—You are fond of praise and easily wounded by a word of censure or criticism; are too anxious to please others, too ambitious to shine, and too much alive to the smiles or frowns of the public for your own peace of mind. You are polite and courteous in the extreme, and unless Conscientiousness be large may sometimes be false to truth and duty for the sake of being agreeable, or be guided too much in what you say and do by the consideration of what others may think or say of you. Self-Esteem and Conscientiousness should be exercised against your too great susceptibility to the influence of public opinion. No matter *what* "Mrs. Grundy" may say. *Restrain.* [69.]

(5.) FULL.—You have a good degree of respect for the opinions of others; value praise, but will not sacrifice self-respect or principle to gain it; can endure censure when administered in a proper spirit; like to appear well, but are not over-anxious about appearances; with large Cautiousness value character highly; are courteous but not obsequious; and have a fine degree of ambition. [67.]

(4.) AVERAGE.—You are not insensible to praise or blame, but are rather independent and careless of public opinion; you appreciate the commendation of your fellow-men, but are not much elated by praise or deeply wounded by censure. You are not given to flattery or

insincere compliments; and are hardly enough disposed to practice the graces of courtesy or to assume a winning address. *Cultivate.* [69.]

(3.) MODERATE.—You have but little regard for popularity; are not very complaisant, and despise flattery and idle compliments. Censure does not disturb you, and you care little for praise. *Cultivate.* [69.]

(2.) SMALL.—You care little what others think or say of you; have no respect for etiquette, style, or fashion; are brusque and unpleasing in manners; and too independent to be popular or beloved; put too low an estimate on public opinion. *Cultivate.* [69.]

(1.) VERY SMALL.—You are indifferent alike to praise and censure, and care nothing for reputation. *Cultivate.* [69.]

XXVII.—SELF-ESTEEM.

(7.) VERY LARGE.—You are very dignified, haughty, imperious, domineering, proud, high-headed, and stiff-necked; place *self* above everything else; are ambitious and aspiring in the highest degree; and unless restrained by other strong faculties are liable to be self-conceited, supercilious, and repulsively pompous and overbearing. Veneration should be made, as far as possible, to off-set your self-sufficiency. Too much dignity is a defect and offensive? *Restrain.* [72]

(6.) LARGE.—You think quite highly enough of your own abilities; are very self-reliant; are proud and dignified; seldom ask advice, and never follow it when given; will not stoop even to conquer; aim high; are not satisfied with moderate success or with a small business; desire to surpass all others—to stand at the head of your class or profession; and with Hope full or large, "know no such word as fail." With large moral organs, you will command universal respect; but if governed by the propensities, will be egotistical, haughty, domineering, and rather feared and hated than esteemed. *Restrain.* [72.]

(5.) FULL.—You evince a good degree of self-respect, dignity, and aspiration, but are not proud, overbearing, or greedy of power; are disposed to listen to advice though you may seldom follow it; and prefer the place of a leader to that of a follower. Respecting yourself, you will secure the respect of your fellow-men. [69.]

(4.) AVERAGE.—Your manifestation of this faculty will depend mainly upon its combination with those that are larger, but you are inclined, in the main, to place about a fair estimate upon yourself and to act with a becoming degree of ambition, dignity, and self-reliance. *Cultivate.* [71.]

(3.) MODERATE.—You are rather humble than proud; underrate your own abilities and worth; lack dignity and self-assertion; allow your inferiors to take leading positions which of right belong to yourself; are apt to put yourself upon an equality with the unworthy, and to do trifling or mean things of which you are afterward ashamed;

lack dignity; and are too familiar with inferiors to be respected even by them. *Cultivate.* [71.]

(2.) SMALL.—You lack self-appreciation, dignity, and independence; are too humble; easily discouraged; have too poor an opinion of yourself to command the respect of the world. *Cultivate.* [71.]

(1.) VERY SMALL.—You seem to be nearly destitute of this faculty. *Cultivate.* [71.]

XXVIII.—FIRMNESS.

(7.) VERY LARGE.—You can not be driven, and are not easily persuaded; are sometimes disposed to be obstinate; have an unshaken stability of purpose; are very persevering, tenacious, and averse to change; and sometimes defeat your own purposes by too great self-will. One often gains a great deal by yielding a little. Try to be more pliant. *Restrain.* [74.]

(6.) LARGE.—With moral principles, you would be steadfast and reliable; can not be driven; are not easily convinced that you are wrong; generally carry your point by persistent effort; are very determined and positive; set in your way; sometimes willful, if not obstinate. With large Causality you may yield to reason, or with large Adhesiveness be persuaded by friends; but with Combativeness and Firmness well developed, adhere tenaciously to preconceived opinions, right or wrong, and never change a plan once adopted. *Restrain.* [74.]

(5.) FULL.—You manifest a good degree of stability, determination, and perseverance, but are not set in your way or obstinate, and can change your opinions or purposes when they are shown to be erroneous or impracticable. Under the influence of large Cautiousness, you may evince irresolution and procrastination; but with Conscientiousness well developed, can not be turned from what you think truth and right require of you. You are more easily persuaded than driven. *Cultivate.* [74.]

(4.) AVERAGE.—You have hardly enough stability and fixedness of purpose, and unless this faculty be supported by full or large Combativeness, Conscientiousness, or Causality, will be too easily influenced by those around you, and too ready to abandon your positions if attacked. *Cultivate.* [74.]

(3.) MODERATE.—You are too much inclined to change; too easily persuaded; lack steadfastness; are prone to say "I can't;" are often irresolute, and inclined to go with the current. *Cultivate.* [74.]

(2.) SMALL.—You are unstable and wavering; fitful, impulsive, and fickle; have no will of your own, and are liable to be constantly the victim of circumstances. *Cultivate.* [74.]

(1.) VERY SMALL.—You are a perfect weather vane, changing with the slightest variation of surrounding circumstances. Try to hold yourself at a point. *Cultivate.* [74.]

XXIX.—CONSCIENTIOUSNESS.

(7.) VERY LARGE.—You are governed by moral principle; are scrupulously exact in matters of right; perfectly honest; very ready to accuse yourself and to repent of any wrong; are inclined to be censorious; make too little allowance for the weakness and imperfection of human nature; are exacting of friends; set up a very high standard of morality, and are tormented by remorse if you go astray from the narrow path you have prescribed for yourself. You are liable, unless the faculty be controlled, to become morbidly sensitive in matters of conscience. *Restrain.* [76.]

(6.) LARGE.—You are disposed to be strictly honest and upright in all your dealings; hate whatever is unjust or contrary to your ideas of right; feel very guilty when conscious of having done wrong; are very severe in your reproofs of wrong-doing, but will forgive those who show repentance. You always consult duty before expediency; seek to know what is right, and then pursue it with singleness of heart; but with a false education may do conscientiously, and in the belief that it is right, what is really wrong; or with strong propensities may be led astray, but will quickly repent and seek to reform. You are perhaps inclined to be over-penitent and self-accusing as well as too exacting and censorious in regard to others. *Restrain.* [76.]

(5.) FULL.—You have strong feelings of justice and are honest and upright in all your intentions, but may yield to the influence of stronger faculties against your conscientious scruples. You give expediency some weight, but are never wholly satisfied with yourself unless walking in the path of rectitude. Duty is generally uppermost in your mind, but is not always the governing motive in your conduct. You do not always resist temptation, and often sin, but as often repent with sorrow and regret. *Cultivate.* [76.]

(4.) AVERAGE.—You are inclined to do what is right and to be guided by moral principle, but have not always the strength to resist the temptations held out by stronger faculties, and when you do wrong are inclined to justify yourself. You are too often governed in your conduct by expediency rather than by considerations of duty or moral right. With large propensities and moderate Self-Esteem, Veneration, and Spirituality, you may manifest much selfishness and but a weak sense of duty, honor, or honesty; but with these conditions reversed will be honorable and trustworthy under ordinary temptations. *Cultivate.* [76.]

(3.) MODERATE.—Your ideas of right and wrong are rather feeble, and you are inclined to allow interest rather than duty to rule; but may be restrained by Approbativeness or Cautiousness from dishonest or dishonorable actions. *Cultivate.* [76.]

(2.) SMALL.—You have few scruples of conscience, and do right as a matter of expediency or through fear of the consequences of an

opposite course, rather than from moral principle; are governed by expediency. *Cultivate.* [76.]

(1.) VERY SMALL.—You are almost entirely destitute of moral principle. *Cultivate.* [76.]

XXX.—HOPE.

(7.) VERY LARGE.—Your expectations are almost unbounded. Everything desirable seems attainable; you build castles in the air; have many ships at sea, all of which you think sure to come in loaded with treasures; and, living in the future, which is always bright, you are generally joyous, sanguine, and happy. You are constantly disappointed; never realize half that you expect; and spend your life in a world of brilliant illusions. *Restrain.* [78.]

(6.) LARGE.—You are inclined to overrate the future; look on the bright side of things; overlook obstacles and evils; attempt much more than you can accomplish; console yourself when disappointed by the anticipation of better fortune next time; are a firm believer in "the good time coming;" are sanguine, buoyant, and joyous; never despair; "hope on, hope ever;" live in the future more than in the present; are liable to be led into extravagant expenditures and extensive speculations on the most delusive grounds and with disastrous results. *Restrain.* [78.]

(5.) FULL.—Your expectations are generally reasonable; you are sanguine and enterprising; often realize more than you expect. You are not much inclined to castle building, and "when your ships come home from sea" anticipate only ordinary cargoes; are neither despondent nor too much elated. [77.]

(4.) AVERAGE.—You are inclined to expect and to attempt too little rather than too much; get too easily discouraged by the obstacles you encounter, some of them imaginary; look on the dark side at times, and are disposed to be satisfied with the present instead of looking forward to the future; generally count the cost and make safe investments. *Cultivate.* [78.]

(3.) MODERATE.—You are very moderate in your expectations of the future; inclined to despondency; often look on the dark side; lack enterprise, and are afraid to attempt any great enterprise; make sure gains, but small ones; live in the present, and have more fear than hope for the future. *Cultivate.* [78.]

(2.) SMALL.—You expect little from the future but misfortune; see so many obstacles and discouragements ahead that you dare attempt very little; are very liable to become despondent and melancholy. *Cultivate.* [78.]

(1.) VERY SMALL.—You expect little or nothing that is desirable, and undertake nothing for fear of loss. *Cultivate.* [78.]

XXXI.—SPIRITUALITY.

(7.) VERY LARGE.—You have strong intuitive perceptions of what is right and best; have faith in spiritual monitions; and are most likely to take the true course when you allow yourself to be guided by what you internally feel to be the right way. A morbid or undue action of this faculty may lead you to become superstitious; to blindly believe in dreams, omens, fortune-telling, and false prophecies, or to induce religious fanaticism. It must be properly regulated, and made to act in harmony with reason, though it may transcend it. *Restrain.* [80.]

(6.) LARGE.—You have a large measure of faith; an internal consciousness of right, duty, truth, falsehood, and what is best; love to meditate on spiritual subjects—the immortality of the soul, the future life, the existence and perfections of God, and the destiny of man; enjoy spiritual communion, or the blending of soul with soul; and, if Veneration be large, find ecstatic happiness in fervent adoration of the Deity. In certain states of the physical system, one may be naturally clairvoyant; be forewarned in visions or in dreams; perceive the highest truths by intuition, and even possess prophetic gifts. One must carefully guard against the perversion of this noble and exalted faculty (see 7), and not allow our living faith to degenerate into superstition, or our piety to become mere fanaticism. *Restrain.* [80.]

(5.) FULL.—You are not lacking in the ground-work of faith; have a good share of spiritual feeling, and considerable intuitive inspiration; but do not always allow yourself to be guided by the premonitions which would lead you aright. You desire to believe in all truth, but are sometimes beset by doubts. *Cultivate.* [80.]

(4.) AVERAGE.—You are not destitute of the light within; have some spiritual monitions, and are not inclined to disregard the guidance of the internal sense; but your intuitions are not always sufficiently distinct to insure their full influence, or your belief in their authority so implicit as to make them very potential in your life. *Cultivate.* [80.]

(3.) MODERATE.—The spiritual part of your nature is not so influential as would be desirable; you have rather indistinct perceptions of spiritual things; lack faith; believe little that can not be logically proved; rely on evidence rather than on intuition; and would "*prove* all things" in order to "hold fast that which is good." *Cultivate.* [80.]

(2.) SMALL.—You have very weak perceptions of spiritual truths; must have proof before believing; are not guided by faith—a doubting Thomas; have no premonitions or warnings, and do not believe in them. *Cultivate.* [80.]

(1.) VERY SMALL.—You are nearly destitute of the spiritual sentiment—believe little or nothing; are skeptical in regard to a future life; ridicule the idea of revelations from Heaven, and treat premonitions and warnings with contempt. *Cultivate.* [80.]

XXXII.—VENERATION.

(7.) Very Large.—You are eminently respectful, deferential, and inclined to be religious, prayerful, and devoted to the worship of God; circumstances favoring, you would manifest extreme fervor in your petitions before the throne of Grace; evince great reverence for time-honored usages, forms, ceremonies, and institutions; and are profoundly respectful toward the aged, the good, or the great. *Restrain.* [83.]

(6.) Large.—You are, by organization, strongly inclined to worship; take great delight in religious exercises; are fervent in prayer; feel awed in the presence of the great; are very deferential toward the aged; naturally conservative in your views; reverence ancient forms and ceremonies; are inclined to adhere to long-established customs and to admire the "good old ways." You have need to beware of the perversion of this faculty, leading to religious bigotry, slavish fear, and the domination of a blind impulse. Carefully direct, if not *Restrain.* [83.]

(5.) Full.—You are not lacking in devotion, respect for superiors, reverence for age, or a fair degree of conservative feeling in reference to established institutions; but these emotions are greatly influenced by circumstances, and are strongly or weakly manifested accordingly as they are incited or restrained by other faculties. There may often be an internal conflict in you between the worldly and the spiritual. [81.]

(4) Average.—You are inclined to worship when the devotional feeling is specially called out, but are apt to make religion subservient to business or to whatever else may be your dominant tendency. Acting with Conscientiousness and Benevolence, your Veneration will dispose you to make justice, mercy, and good works the basis of your religion, while the rites of worship will be esteemed less important. *Cultivate.* [83.]

(3.) Moderate.—If you are religious, it is probably because your education has been favorable to it, and were fortunate enough to have been brought up under religious influences; but your religion is one of works rather than of humility, submission, and faith. You have little respect for customs or institutions merely on account of their antiquity, and no reverence for creeds, rites, and ceremonies. *Cultivate.* [83.]

(2.) Small.—You experience little devotional feeling, and are deficient in reverence for age and respect for superiors. *Cultivate.* [83.]

(1.) Very Small.—You seem to be nearly destitute of reverence and respect, and have no devotional feeling. *Cultivate.* [83.]

XXXIII.—BENEVOLENCE.

(7.) Very Large.—You have a large, loving, kindly heart; are

remarkably benevolent, charitable, and forgiving; have ready sympathies and an open purse; and with moderate or small Acquisitiveness may impoverish yourself to assist others, or with small Conscientiousness spend in charity the money which of right belongs to your creditors. "Be just before you are generous," and do not allow sympathy to overrule judgment. *Restrain.* [83.]

(6.) LARGE.—You are very tender, generous, and kind-hearted; ready to sympathize with suffering and to relieve want, to the extent of your means; prefer to suffer yourself rather than to see others suffer; are charitable, forgiving, and merciful; a "good Samaritan," and, in this respect, a true follower of Him who "went about doing good." [83.]

(5.) FULL.—You are kind and obliging; like to see others happy, and desire to make them so; but will not overtax yourself to relieve your neighbors of their burdens, and may allow selfish feeling to overrule your kindness. With Conscientiousness full or large, will "be just before you are generous." *Cultivate.* [83.]

(4.) AVERAGE.—You are kind to those you love, especially if Adhesiveness be large, and may practice general benevolence through the influence of Approbativeness or for selfish ends, but are not inclined to philanthropy. *Cultivate.* [83.]

(3.) MODERATE.—You are not inclined to be obliging, but manifest a feeling of indifference in regard to the comfort or welfare of those around you; are rather selfish and unsympathizing. *Cultivate.* [83.]

(2.) SMALL.—You care little for the sufferings of others, so long as you are yourself at ease. "It is not my affair," you say. You have no "sweet sympathy" in your soul. *Cultivate.* [83.]

(1.) VERY SMALL.—You are almost utterly selfish—have no generous or sympathetic feelings. *Cultivate.* [83.]

XXXIV.—CONSTRUCTIVENESS.

(7.) VERY LARGE.—You should manifest remarkable mechanical ingenuity, a passion for making things, and (with Causality large) great inventive talent. You take to tools naturally, and almost seem to be master of all trades without having learned them; you can make almost anything; and are constantly contriving "improvements;" you might devote yourself to mechanical invention with great benefit to the world, if not to yourself; but must beware of "perpetual motions," or of *monomania* on this subject. *Restrain.* [88.]

(6.) LARGE.—You have great taste and talent for mechanical pursuits; delight in building, repairing, and employing machinery; with large Imitation, can make anything after a pattern—anything, in fact, that you have seen made; and with large Causality, are strongly inclined to invent and to contrive new ways of doing things. As a writer, you would show great skill in the construction of your

sentences, as well as in the arrangement of the subject-matter of your essay or book. [88.]

(5.) FULL.—You have a good degree of mechanical judgment and ingenuity; are interested in machinery and mechanical operations, and with practice would attain skill in the use of tools. [88.]

(4.) AVERAGE.—With the education of a mechanic—a thorough training in any particular trade—you may make a good workman, but manifest no special liking for the use of tools. *Cultivate.* [88.]

(3.) MODERATE.—You are rather awkward in the use of tools, and should not attempt anything requiring much mechanical skill. *Cultivate.* [88.]

(2.) SMALL.—You are deficient in constructive talent, and should not attempt to invent. *Cultivate.* [88.]

(1.) VERY SMALL.—You are very awkward in your attempts (if you ever make any) to use tools, and could scarcely build a rough hen-coop. *Cultivate.* [88.]

XXXV.—IDEALITY.

(7.) VERY LARGE.—You have the most exquisite taste, the highest degree of refinement, and intense love of the beautiful; live in an ideal world; set up a high standard in character and manners; have a most vivid imagination, and with the mental temperament and a good development of the reflective faculties, Constructiveness, Imitation, etc., are capable of achieving success in the highest walks of poetry or art. [90.] Your danger lies in the direction of extra fastidiousness and the tyrannical domination of the ideal, shutting you out from all participation in the interests and enjoyments of the real world around you. *Restrain.* [90.]

(6.) LARGE.—You are imaginative, refined, and tasteful; love poetry, art, and the beautiful in nature; have high ideas of propriety in expression and conduct; are graceful and polished in manners; have lofty aspirations; incline to strive after perfection in character and performance, and if otherwise well-endowed (see 7), possess a talent for the creation of the beautiful in poetry or art. [88.]

(5.) FULL.—You are not wanting in taste, refinement, or love of the beautiful; enjoy poetry and art; appreciate elegance and polished manners; and have elevated notions of the proprieties of life, but are not sentimental, fanciful, or over-fastidious. You love adornment and display, but are not disposed to sacrifice the useful to the ornamental. [88.]

(4.) AVERAGE.—You show more liking for the plain and substantial than for the ornamental; are a utilitarian; live in a real, every-day, matter-of-fact world; and never "soar into the blue," or wander enchanted in the realms of the ideal. You are rather plain in your manners, and in talking or writing make use of few figures of speech,

preferring to say what need be said in the most direct and literal way. *Cultivate.* [90.]

(3.) MODERATE.—You are somewhat deficient in taste; rather "homespun" in manners; very plain in speech; and have little imagination. You are no lover of art, poetry, or the beautiful in nature, and your character is lacking in elevation and refinement. *Cultivate.* [90.]

(2.) SMALL.—You show a marked deficiency in taste, polish, and refinement, and are extremely utilitarian. *Cultivate.* [90.]

(1.) VERY SMALL.—You evince no taste and no appreciation of beauty. *Cultivate.* [90.]

XXXVI.—SUBLIMITY.

(7.) VERY LARGE.—You appreciate and admire in the highest degree the wild, the romantic, the grand, the sublime, the illimitable, the eternal, the infinite; have a real passion for mountain scenery, vast prospects, foaming breakers, and roaring waterfalls; enjoy with the greatest zest "the war of elements—thunder, lightning, tempest, the ocean in a storm, the surging rush of a swollen stream in a freshet—whatever is magnificent or awful;" love to contemplate the seemingly boundless expanse of ocean; the glory of the starry heavens; and above all (with Veneration full or large), the omnipotence of the Deity and the infinitude of His works. In writing or speaking, you are inclined to use high-sounding words and metaphorical expressions, and must guard yourself against verbal extravagance and bombast. In other respects there is no need to restrain. [91.]

(6.) LARGE.—Your manifestations are like those described in (7), except in a somewhat lower degree. With a good development of the intellectual organs, you will take comprehensive views of subjects, and give a wide scope to your thoughts and investigations. [91.]

(5.) FULL.—You enjoy the grand, the sublime, and the magnificent, and appreciate mountain scenery, the vastness of the ocean, and the awfulness of the tempest, but in a lower degree than (7) and (6), which see. [91.]

(4.) AVERAGE.—You manifest only a moderate degree of this element of character, under ordinary circumstances, but when the organ is powerfully excited, may enjoy sublimity and grandeur very highly. *Cultivate.* [91.]

(3.) MODERATE.—You are rather deficient in the manifestation of this faculty. *Cultivate.* [91.]

(2.) SMALL.—You care very little for the grand and sublime in any form. *Cultivate.* [91.]

(1.) VERY SMALL.—You are nearly destitute of this faculty. *Cultivate.* [91.]

XXXVII.—IMITATION.

(7.) VERY LARGE.—You are capable of becoming a consummate mimic; could make almost anything from pattern; have a taste and talent for acting and of representing life to the letter. It would be natural for you to make use of many gestures when speaking; impart great expression to your countenance when animated; and with large Mirthfulness can relate anecdotes to the very life, and keep a company in a roar of laughter by your droll personations. *Restrain.* [93.]

(6.) LARGE.—You have great ability to copy, make things after a pattern, mimic, and act a part in an assumed character; can readily adapt yourself to different circumstances, take on any mood you choose and act out its proper manifestations; can be anybody else just about as easily as your own proper self; are able to imitate the voice, gestures, mode of walking, expression, etc., of your friends and acquaintances to the life. [93.]

(5.) FULL.—You have good imitative powers, and can copy, mimic, or personate others very well when you try, but are not particularly inclined to assume a character or to follow an example unless stimulated thereto by more influential faculties. [92.]

(4.) AVERAGE.—You can copy tolerably well, when this faculty is excited and backed up by other organs, but have no strong inclination to mimic or imitate others. You prefer to be yourself rather than anybody else. [92.]

(3.) MODERATE.—Your imitative capacities are rather limited, and you manifest little inclination to take pattern from others, or to be a mere copyist; are disposed to strike out new paths; work on a plan of your own; and seek originality. [93.]

(2.) SMALL.—You have your own way of doing things, and seldom willingly copy anything or take pattern from anybody. *Cultivate.* [93.]

(1.) VERY SMALL.—You have little ability to copy anything, and manifest no disposition to do so. *Cultivate.* [93.]

XXXVIII.—MIRTHFULNESS.

(7.) VERY LARGE.—You should be remarkably witty, jovial, comical; and have a great love for jokes and the ludicrous. With Ideality only average, you are in danger of becoming too comical, if not clownish, descending to low, coarse jests, and of making fun on solemn or unsuitable occasions. *Restrain.* [95.]

(6.) LARGE.—You can fully appreciate a joke, and know how to make one; enjoy fun, and do your share in creating it; laugh heartily, and keep a company in good-humor by your mirthful sallies. With large Comparison and Combativeness, you would be capable of severe sarcasm. You should cultivate Ideality, to give your wit delicacy and refinement, otherwise your jokes may not always be in good taste. *Restrain.* [95.]

(5.) FULL.—Your capacity for appreciating wit and humor is good, and you have considerable ability for making fun; are witty, playful, and humorous, especially under the stimulus of jovial company, but are not remarkable for the manifestation of this faculty. [93.]

(4.) AVERAGE.—You may enjoy wit and humor and appreciate a joke under a powerful excitement of this faculty; but in general you are sober, serious, and sedate, and not inclined to encourage laughter or fun-making. *Cultivate.* [95.]

(3.) MODERATE.—You are rather too seriously inclined, as a general rule, but may occasionally manifest considerable playfulness and humor. If Combativeness and Approbativeness be full or large, you may not always take a joke so good-humoredly as you ought. It will do you good to cultivate good-humor and to laugh more. *Cultivate.* [95.]

(2.) SMALL.—You are rather slow to perceive the point of a joke, and are seldom able to turn back a witticism aimed at yourself; are not inclined to laugh, and perhaps think it foolish or wrong to be jovial or merry. *Cultivate.* [95.]

(1.) VERY SMALL.—You are quite too sober, and have few if any humorous conceptions—can not take a joke. *Cultivate.* [95.]

XXXIX.—INDIVIDUALITY.

(7.) VERY LARGE.—You have extraordinary powers of observation, and an insatiable desire to see everything and to know all about whatever comes under your observation. You are irresistibly impelled to individualize things, and are very minute and particular in your observation, taking account of particulars which would escape most persons altogether. You should carefully guard yourself against *obtrusiveness* in exercising your curiosity or passion for observation. Do not so far forget good manners as to "stare" impudently at any one. Try to *think* as well as to *look*. In other respects, there is no need to restrain. [95.]

(6.) LARGE.—You are a great practical observer of men and things; see everything; and take account of all the particulars. You are characterized as (7), only in a lower degree. [95.]

(5.) FULL.—You are a good observer; keep your eyes open to some purpose; see clearly whatever is readily observable, but are not inclined to a very close scrutiny or to the scanning of minute details. You have a desire to see and examine things generally, but do not allow this faculty to assume a controlling influence in your character. [95.]

(4.) AVERAGE.—Your observation is confined mainly to the more conspicuous objects around you, or to such as interest other and larger faculties, and is rather general than particular. *Cultivate.* [97.]

(3.) MODERATE.—You have only ordinary observing powers, and, unless the faculty be specially stimulated, take but little notice of

things, and are consequently vague in your descriptions of what you have seen. *Cultivate.* [97.]

(2.) SMALL.—Your observing powers are feeble. You use your eyes to so little purpose that they might almost as well be closed. Your notions of what you have seen are very vague. *Cultivate.* [97.]

(1.) VERY SMALL.—You seem to be literally one of those who, "having eyes, see not." *Cultivate.* [97.]

XL.—FORM.

(7.) VERY LARGE.—You are remarkable for ability to observe and remember shapes and forms, and an excellent judge of configuration. You hardly ever forget a face or a picture that has attracted your attention. [97.]

(6.) LARGE.—Your memory of faces, forms, features, outlines, etc., is excellent, and you are a good judge of symmetry, proportion, and beauty of form. Can remember *names* by seeing them in writing. [97.]

(5.) FULL.—Your memory of faces and forms is good but not remarkably tenacious. Your judgment of configuration and symmetry is fair. *Cultivate.* [99.]

(4.) AVERAGE.—You have a tolerable development of this faculty, and with practice may recollect countenances, shapes, and so forth, with considerable distinctness. *Cultivate.* [99.]

(3.) MODERATE.—Your memory of faces, forms, and shapes is neither very distinct nor very retentive, and your ability to recognize persons is poor. *Cultivate.* [99.]

(2.) SMALL.—You have a very feeble recollection of faces, and soon forget the appearance of things you have seen. *Cultivate.* [99.]

(1.) VERY SMALL.—You manifest little or none of this faculty. *Cultivate.* [99.]

XLI.—SIZE.

(7.) VERY LARGE.—You have great ability to judge of magnitude; can determine very closely by the eye alone the length, breadth, or height of an object; have an accurate eye for proportion, and detect at a glance any departure from perfect correctness in this respect. [99.]

(6.) LARGE.—You have an excellent eye for measuring angles, proportions, and dimensions; are a good judge of harmony between the different parts of a thing, and are annoyed by a want of proportion or a departure from accuracy in the lines of direction. [99.]

(5.) FULL.—You possess a good share of the ability to measure by the eye, but require practice to give you entire correctness in this particular. *Cultivate.* [100.]

(4.) AVERAGE.—You have only a fair share of this eye-measuring power, but with considerable practice may do tolerably well. *Cultivate.* [100.]

(3.) MODERATE.—You are not a good judge of size or proportion, and should not trust to the eye where correct measurements are required. *Cultivate.* [100.]

(2.) SMALL.—You have very vague ideas of length, breadth, height, etc., and a poor judgment of proportion. *Cultivate.* [100.]

(1.) VERY SMALL.—You manifest little or none of this faculty. *Cultivate.* [100.]

XLII.—WEIGHT.

(7.) VERY LARGE.—You have remarkable skill in balancing; are sure-footed; seldom stumble or fall; possess wonderful skill in skating, swimming, sleight-of-hand, hurling, shooting, horseback-riding, etc.; and naturally assume easy and natural attitudes in standing, and a graceful gait in walking. Your perception of the laws of gravity and ability to maintain the equipcise of any body you can control are very great. With a little practice, you could perform wonderful feats in walking a tight-rope, balancing poles and other objects; or in riding, vaulting, etc. [100.]

(6.) LARGE.—You have nice intuitive perceptions of the laws of gravity, and great ability to apply them; are fond of exercises involving skill in balancing, such as riding, skating, shooting; have a steady hand and a sure foot; love to walk on narrow and dangerous places; assume natural attitudes; are annoyed by seeing anything out of plumb or unevenly balanced; and, with Constructiveness large, possess great natural ability to operate machinery. [100]

(5.) FULL.—You have good command over your muscles, and with practice can balance well, but have no extraordinary perception of the laws of gravity. *Cultivate.* [101.]

(4.) AVERAGE.—You are described in (5), but in a somewhat lower degree; would require much practice to balance well. *Cultivate.* [101.]

(3.) MODERATE.—You have but little skill in balancing, and lack the nice appreciation of the laws of gravity which give ability to ride, skate, shoot, or hurl well; you should not attempt to walk on high and narrow places. *Cultivate.* [101.]

(2.) SMALL.—You can hardly walk a broad plank over a ditch; get dizzy on high places; are easily made sea-sick, and are not a good rider, skater, or marksman. *Cultivate.* [101.]

(1.) VERY SMALL.—You have barely sufficient appreciation of the laws of gravity and command over the muscles to stand erect. *Cultivate.* [101.]

XLIII.—COLOR.

(7.) VERY LARGE.—You have a passion for colors, and an instinctive perception of their harmonies; can arrange and blend all the shades, hues, and tints in painting or otherwise, with the greatest skill; as a

painter, would excel in coloring. Inappropriate or inharmonious arrangements of colors give you pain. [102.]

(6.) LARGE.—You are as described in (7), only in a lower degree. [102.]

(5.) FULL.—You are a fair judge of colors and of fitness in their combination; but require practice to enable you to determine their finer shades and blendings. *Cultivate.* [103.]

(4.) AVERAGE.—You are as described in (5), but in a lower degree. *Cultivate.* [103.]

(3.) MODERATE.—You are naturally deficient in the discrimination of colors, and only glaring ones or strong contrasts attract your attention; with a good deal of practice, however, you might acquire a fair degree of skill in judging of the primitive colors and their more common combinations. *Cultivate.* [103.]

(2.) SMALL.—You are very deficient in perception of colors, and care little for them. *Cultivate.* [103.]

(1.) VERY SMALL.—You have no love for colors, and but a very weak perception of the distinction implied by the word. One who can not distinguish different colors may be pronounced idiotic in this particular, *i. e.*, he lacks the faculty. *Cultivate.* [103.]

XLIV.—ORDER.

(7.) VERY LARGE.—You are exceedingly systematic; very particular about having everything in its proper place; are tidy, precise, and formal to a fault, and unless this faculty be restrained, you will spend too much time in trying (in vain) to keep everything "just so," or to restore order where others are continually creating what to you seems confusion. You are liable to be "more nice than wise." *Restrain.* [104.]

(6.) LARGE.—You are inclined to be very regular, orderly, and systematic in all your arrangements; are sometimes too precise and formal; have a place for everything, and are annoyed by seeing anything out of place, or by any failure on the part of those around you to appreciate your methodical habits or to adhere to your strict rules of order. *Restrain.* [104.]

(5.) FULL.—You are systematic and orderly; like to see things in their places; are disposed to be tidy and careful in dress; but are not a slave to method, and when disorder can not be avoided, submit to it with a good grace. You are more orderly in theory than in practice, unless trained in some business in which method is particularly requisite. *Cultivate.* [104.]

(4.) AVERAGE.—You like order, and will make some effort to secure it; but often permit disorder to usurp its place. You are not disposed to be precise, formal, or "old-maidish." *Cultivate.* [104.]

(3.) MODERATE.—You are rather untidy and careless in dress and

habits; seldom have a place for anything or anything in its place; leave your business at loose ends; and have a slip-shod, disjointed way of doing everything. *Cultivate.* [104.]

(2.) SMALL.—You have a very careless, unmethodical, and inaccurate way of doing things, and are inclined to be shiftless and slovenly in your habits. *Cultivate.* [104.]

(1.) VERY SMALL.—You have little appreciation of order, neatness, or system, and manifest no arranging power. *Cultivate.* [104.]

XLV.—CALCULATION.

(7.) VERY LARGE.—You have remarkable natural talent for computation; multiply and divide intuitively; seem to solve difficult problems in mathematics by instinct; and take intense delight in figures and statistics, and in the various applications and relations of numbers. [104.]

(6.) LARGE.—You excel in mental arithmetic, add, subtract, multiply, and divide with great facility; perceive very readily the value and relations of numbers; are fond of statistical information; and with full or large Locality and Causality may excel in the higher branches of mathematics. [104.]

(5.) FULL.—You succeed very well in the use of numbers, but are not remarkable for ability to calculate "in the head." *Cultivate.* [106.]

(4.) AVERAGE.—You require considerable study and practice to give you facility in arithmetical calculations, but with it can succeed very fairly. *Cultivate.* [106.]

(3.) MODERATE.—You remember numbers with difficulty, and are neither quick nor accurate in adding, subtracting, multiplying, or dividing. You think arithmetic a bore, and should not attempt to become a book-keeper or an accountant. *Cultivate.* [106.]

(2.) SMALL.—You are dull and slow in learning arithmetic, and, perhaps, like Mr. George Combe, have never been able to master the multiplication table. You have no taste for numbers, and a very poor memory of them. *Cultivate.* [106.]

(1.) VERY SMALL.—You have hardly the ability to count, much less to calculate, and are unfortunate in respect to this faculty. If you take a realizing sense of your deficiency, you will not venture on mathematical calculations. *Cultivate.* [106.]

XLVI.—LOCALITY.

(7.) VERY LARGE.—You have an insatiable love of traveling, and desire to see the world, and a remarkably retentive memory of the localities you visit; have an intuitive idea of both the relative and absolute position of places, and never lose your way either in the forests or in the streets of a strange city. You are inclined to be too

roving and unsettled in your habits, and to spend all your time and money in traveling. *Restrain.* [107.]

(6.) LARGE.—You have a strong desire to travel and to see places; delight in books of travel; are deeply interested in the study of geography and astronomy; seldom forget any place you have once seen, and can find your way anywhere, as if by instinct. Would make a good explorer. [106.]

(5.) FULL.—Your memory of places is good, and you enjoy traveling and reading of travels; find your way quite well ordinarily, but are not remarkably endowed in this particular. *Cultivate.* [107.]

(4.) AVERAGE.—Your recollection of places is fair, but you have no great desire to travel or to see strange countries, and may sometimes lose your way. *Cultivate.* [107.]

(3.) MODERATE.—Your local memory is rather poor, and you prefer staying at home to traveling, and often become confused, "turned about," or lost in strange places. *Cultivate.* [107.]

(2.) SMALL.—You have a very poor memory of places, and find even familiar ones with difficulty. *Cultivate.* [107.]

(1.) VERY SMALL.—Your local instinct is so weak that you can hardly find your way home from any neighboring place. *Cultivate.* [107.]

XLVII.—EVENTUALITY.

(7.) VERY LARGE.—You should possess a wonderfully retentive memory of facts, incidents, and general knowledge; and have strong craving for information. You would be a great devourer of books, newspapers, and periodicals; and with large Language and Imitation, would excel in story-telling. [108.]

(6.) LARGE.—You ought to have a retentive memory of historical facts, incidents, stories, and general information; love to acquire knowledge; are fond of books, learn readily anything relating to history or biography. You are likely to be well informed on common subjects and, with fair opportunities, to be a good scholar. [108.]

(5.) FULL.—Your memory of facts and circumstances should be good, if properly cultivated, but may have become indifferent through neglect. You may, if the reflective faculties be large, remember principles better than facts. *Cultivate.* [109.]

(4.) AVERAGE.—You may recollect leading events, and facts in which you are particularly interested, but are rather deficient in memory of indifferent matters and the details of occurrences. *Cultivate.* [109.]

(3.) MODERATE.—You have a rather poor memory of events, and are particularly forgetful of details. You are a poor story-teller. *Cultivate.* [109.]

(2.) SMALL.—Your memory is treacherous and confused, and can

not safely be relied upon for anything relating to facts, occurrences, or the circumstances of active life. *Cultivate.* [109.]

(1.) VERY SMALL.—Your memory is utterly untrustworthy. You forget almost everything relating to what has happened, no matter how recently. *Cultivate.* [109.]

XLVIII.—TIME.

(7.) VERY LARGE.—You seem to have an intuitive knowledge of the lapse of time; can keep time in music, tell the time of day almost as correctly without a time-piece as with one; and can wake at any pre-appointed hour of the night. [109.]

(6.) LARGE.—You are an excellent judge of time; can tell when any event of which you have a knowledge occurred; keep time in music very correctly; rarely forget appointments; and should be an accurate chronologist. [109.]

(5.) FULL.—You can keep time in music and, with practice, can carry in your head the time of day, but are not remarkably endowed in this particular. *Cultivate.* [110.]

(4.) AVERAGE.—Your memory of dates is fair, but you require practice to give you accuracy in keeping time in music. *Cultivate.* [110.]

(3.) MODERATE.—You have a rather defective notion of time, and not a good memory of dates. *Cultivate.* [110.]

(2.) SMALL.—You have a confused and indistinct idea of time, and are apt to forget appointments. *Cultivate.* [110.]

(1.) VERY SMALL.—You are nearly destitute of this faculty. *Cultivate.* [110.]

XLIX.—TUNE.

(7.) VERY LARGE.—You are passionately fond of music; have extraordinary musical taste and talent; and with a good development of Imitation, Constructiveness, Ideality, and Time, and a fine organization, may become an expert performer, or, with large Ideality, Causality, and Comparison, a composer. [110.]

[6.] LARGE.—You are constituted as described in (7), except in a somewhat lower degree; have a fine ear for music, and enjoy if you do not readily learn anything you hear. [110.]

(5.) FULL.—You have good musical taste; are very fond of music; and with practice can become a performer. *Cultivate.* [112.]

(4.) AVERAGE.—You have fair musical ability, but considerable practice would be required to give you proficiency in music. You have more love for the "concord of sweet sounds" than power to produce it. *Cultivate.* [112.]

(3.) MODERATE.—You are not particularly fond of music, but are capable of acquiring some taste for the simpler kinds, and with practice may learn to sing. *Cultivate.* [112.]

(2.) SMALL.—You have very little taste or love for music, and less ability to produce it. *Cultivate.* [112.]

(1.) VERY SMALL.—You manifest little or none of this faculty. *Cultivate.* [112.]*

L.—LANGUAGE.

(7.) VERY LARGE.—You have great copiousness of expression, a passion for talking or writing; are capable of becoming very fluent and correct in the use of language; generally put the right word in the right place; have a remarkable verbal memory; readily make quotations; learn languages with facility by hearing them spoken; are very liable, unless this faculty be restrained, or balanced by reason, to be tediously verbose. *Restrain.* [114.]

(6.) LARGE.—You are fluent and copious in the use of words, both in writing and speaking; can learn to talk well, and would love to talk; can learn foreign languages easily; and have an excellent memory of words. You can tell all you know, and generally make use of correct if not elegant language; are rather inclined to verbosity than to barrenness of expression, and to talk too much rather than too little. *Restrain.* [114.]

(5.) FULL.—You have a good command of language; express yourself with considerable ease and fluency, but are not remarkable for copiousness, and are seldom verbose or redundant. With practice you might make a good speaker, but can do better with the pen than with the tongue. *Cultivate.* [114.]

(4.) AVERAGE.—You are not very fluent in the use of language; say what you desire to say in few words; are not very fond of talking; with practice may write well, but not rapidly. *Cultivate.* [114.]

(3.) MODERATE.—You find some difficulty in expressing your ideas, your vocabulary being small and your memory and command of words poor. With constant practice, you may write effectively, but your style will be rather dry and barren. As a speaker, you would not be likely to succeed. You may learn foreign languages, but will speak them with difficulty, if at all. *Cultivate.* [114.]

(2.) SMALL.—You speak with difficulty; often hesitate for words; and are apt to blunder in the construction of your sentences. *Cultivate.* [114.]

(1.) VERY SMALL.—Your memory of words is exceedingly poor, and your power of expression almost entirely lacking. *Cultivate.* [114.]

* The Friends, or Quakers—many of them—are opposed to music, on the ground that it is used as a sensuous gratification; a disturbing element; opposed to simple, silent devotion. *We* regard Tune as a faculty of the human mind, created for a useful purpose, and not to be ignored or suppressed because of its abuse, any more than that of the appetite, or of Veneration itself, which is sometimes exercised on idols, images, and gods of wood and stone. The *right* use of all the faculties will be acceptable to Him who created them.

LI.—CAUSALITY.

(7.) VERY LARGE.—You should be noted for originality, planning capacity, intuitive perception of the relations of cause and effect, and great reasoning power and comprehension. You are naturally a thinker and a philosopher, and are in danger of becoming an impracticable theorist. *Restrain.* [115.]

(6.) LARGE.—You have excellent reasoning power; uncommon capacity for contriving ways and means; can generally trace effects back to their causes, or predicate results; are good at making plans; have a strong desire to know the "why" and "wherefore" of everything; are not satisfied with a superficial knowledge, but desire to go to the bottom of every subject; are liable to be abstruse and more theoretical than practical. *Restrain.* [115.]

(5.) FULL.—Your capacity to plan, invent, originate, and adapt means to ends is good, and with activity well developed and Comparison and the perceptives large, may manifest a good degree of reasoning power; but with these conditions reversed, you will plan better than you will execute. You like to know why things are as they are, but are not disposed to push your investigations too closely. [114.]

(4.) AVERAGE.—Your planning and reasoning ability depends greatly upon the influence of other and larger organs, but in general it is only fair. *Cultivate.* [115.]

(3.) MODERATE.—You are rather deficient in the ability to discern and apply principles, and possess no great originality or planning capacity. *Cultivate.* [115.]

(2.) SMALL.—You are decidedly deficient in reasoning power and ability to contrive, plan, and adapt means to ends. *Cultivate.* [115.]

(1.) VERY SMALL.—You are almost utterly destitute of originality. *Cultivate.* [115.]

LII.—COMPARISON.

(7.) VERY LARGE.—You possess remarkable powers of analysis; ability to reason from analogy and to discover new truths by induction; can clearly trace out relations between the known and the unknown which escape common investigators, and with Individuality, Eventuality, and Causality well developed, will manifest great capacity for making discoveries and a passion for analytical investigations most useful to the phrenologist. [115.]

(6.) LARGE.—Your capacity for inductive reasoning is excellent; you manifest great ability in tracing the connection between known facts and phenomena and the laws or principles which govern them, a disposition to analyze, resolve combinations into elements, dissect, criticise, compare, and classify; to observe similarities and dissimilarities; to trace analogies; to explain by illustration; and in speaking, to

use many comparisons, metaphors, and similes. With large Language, Continuity, Constructiveness, and Ideality, should write and speak with great fluency, correctness, and elegance, and in a style distinguished for clearness as well as for beauty; but with these organs moderate or small, there will be a liability to broken metaphors and imperfect and confusing comparisons. You would make a good chemist. [115.]

(5.) FULL.—You appreciate fine comparisons and sound inductive reasoning, and are inclined to make use of the analogical and analytical methods of arriving at the truth, but are not remarkably developed in this faculty. *Cultivate.* [117.]

(4.) AVERAGE.—Your analogical ability is fair, when called into activity by the larger organs, but otherwise is rather weak in its manifestations. *Cultivate.* [117.]

(3.) MODERATE.—You are not much inclined to institute comparisons or to observe resemblances or differences, and neither make use of nor appreciate metaphors and similes, but may enjoy a simple and direct comparison. Your ability to illustrate one case or point by another involving similar principle is poor. *Cultivate.* [117.]

(2.) SMALL.—You seldom observe likenesses or dissimilarities, have no skill in tracing analogies, and are content to take things as you find them in their combinations, instead of pulling them in pieces or resolving them into elements to find out how they are made or the proportions of their parts. *Cultivate.* [117.]

(1.) VERY SMALL.—You manifest little or none of this element of character. *Cultivate.* [117.]

LIII.—HUMAN NATURE.

(7.) VERY LARGE.—You are a natural physiognomist, or, rather, an intuitive discerner of character, forming correct estimates of the disposition and moral status of those you meet at a single glance, especially if they be of the opposite sex. You can trust your first impressions of character. With large Comparison, would make an excellent practical phrenologist and physiognomist. It is usually large in our North American Indians, and should be so in our police and in all detectives. [117.]

(6.) LARGE.—You have an excellent judgment in matters of character; read men and women intuitively; love to study the "Signs of Character" in the features, voice, walk, manners, etc., and could become a good practical delineator of character. [117.]

(5.) FULL.—Your first impressions of character are generally correct; but you are liable to make occasional mistakes. You love to study character, and with practice may become a good practical phrenologist or physiognomist. *Cultivate.* [118.]

(4.) AVERAGE.—Your talents for reading character are fair, but your first impressions are not to be fully trusted. *Cultivate.* [118.]

(3.) MODERATE.—You have no great natural capacity for character-reading, and often form incorrect estimates of people, but with study and practice may do tolerably well. *Cultivate.* [118.]

(2.) SMALL.—You are a poor judge of character and are easily imposed upon—do not know how to take people. *Cultivate.* [118.]

(1.) VERY SMALL.—You have little or no appreciation of human nature. *Cultivate.* [118.]

LIV.—AGREEABLENESS.

(7.) VERY LARGE.—You are remarkably bland, winning, and persuasive; very conciliatory; and generally please everybody. Are more like a Frenchman than an Englishman. [118.]

(6.) LARGE.—You have an agreeable and fascinating manner, and a way of saying and doing even disagreeable things at which no one can take offense, and which makes everything you say and do acceptable. You are conciliatory and persuasive, and are almost universally liked. "Are all things to all men." [118.]

(5.) FULL.—You are pleasing and bland in your manners, and, with large Ideality, polite and agreeable; but when angry, may make use of blunt and sharp expressions. *Cultivate.* [119.]

(4.) AVERAGE.—You are generally pleasant in conversation and manners, but may when excited become very brusque and repulsive. Are more like an Englishman than a Frenchman. *Cultivate.* [119.]

(3.) MODERATE.—You are rather deficient in Agreeableness, and have little ability to smooth over your words or actions. *Cultivate.* [119.]

(2.) SMALL.—You have an unpleasant way of saying even pleasant things, and often quite unnecessarily provoke the ill-will of those around you. *Cultivate.* [119.]

(1.) VERY SMALL.—You manifest no desire or ability to please. *Cultivate.* [119.]

NOTE.—Some of the most important works on Phrenology are Spurzheim's Phrenology; Combe's System of Phrenology; Combe's Constitution of Man; Fowler's Self-Instructor; Brain and Mind; Forty Years in Phrenology; Heads and Faces; Choice of Pursuits; How to Teach; How to Read Character; Fowler's Lectures; Wells' New Physiognomy; Phrenology Proved: Defence of Phrenology; Resemblance to Parents; How to Study Strangers by Temperament, Face and Head; *Phrenological Journal,* monthly; Human Nature Library, 10c. a number, and the Phrenological Bust.

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OR,

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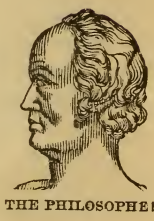
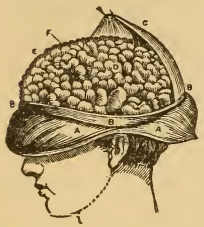
THE OBSERVER.

THE brain is the organ of the mind; according to its size, quality, health, culture, and developments will there be mental manifestation. Heart, lungs, stomach, hands, feet, eyes, ears, etc., perform separate and special functions; so, different parts of the brain are allotted to different functions. The forehead is the seat of Intellect—the knowing faculties; the lower back-head, of the Affections; the side-head, of the executive, propelling, constructive, and economical powers; the top-head, of the moral, spiritual, and religious Sentiments. And all these are subdivided, as seen in the pictorial head.



THE PHILOSOPHER.

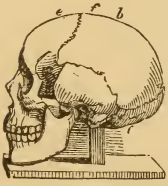


BRAIN IN THE SKULL.

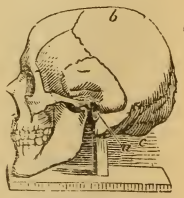
Between these skulls a marked difference in form will be observed. The male skull is broad and heavy at the sides, showing force; and high at the crown, indicating pride, positiveness, and determination. The relatively long back-head of the female indicates the maternal and affectionate dispositions.

BRAIN EXPOSED.

By the **Temperaments** are understood the states of the body and mind with respect to the predominance of different qualities. They are divided into (1st) Motive or muscular, (2d) Vital or nutritive, (3d) Mental or thinking, instead of *Nervous*, *Bilious*, *Lymphatic*, and *Sanguine*. Those who have the Motive temperament are powerful, tough, enduring, fond of pursuits which require energy and authority. Those who have the Vital are fond of pleasure, enjoy good living, active occupation, and social life. The Mental temperament gives sensitiveness, mental activity, desire to think and study; and the moral feelings and refining sentiments are generally well marked in those who have this temperament in predominance.



FEMALE SKULL.



MALE SKULL.

When the temperaments are combined in equal or nearly equal proportions, the person is by nature adapted to study, labor, or to business of any kind.

The strong, black hair, rough, prominent features, and bony development of Verazzano indicate toughness and endurance; the power and hardihood of the Motive temperament. The deep chest, rounded face, and glowing countenance of Whitefield indicate the Vital temperament; and he was known for ardor, strong affection, and impassioned eloquence.

MOTIVE TEMPERAMENT.

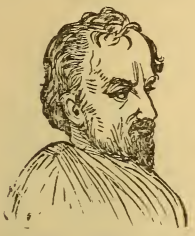
VERAZZANO.

VITAL TEMPERAMENT.

WHITEFIELD.

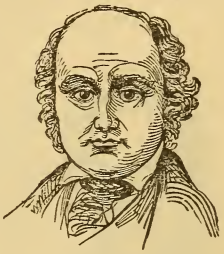
The large top-head of Melancthon indicates a predominance of the Mental temperament, which gives a tendency to thought, philosophy, moral sentiment, and an appreciation of the beautiful and esthetical. In Sir John Franklin we find the strength of the Motive temperament, the plumpness and ardor of the Vital temperament, and sufficient amplitude of the brain to indicate a full degree of the Mental temperament; thus, all being combined, he was harmonious; strong without being rough, ardent without impulsiveness; thoughtful and studious, without being too abstract or excitable. Persons so organized are fortunate. Genius often comes from unbalanced development, some faculties being greatly in excess; but here often, vice, crime, or misfortune are the result.

MENTAL TEMPERAMENT.



MELANCTHON.

TEMPERAMENTS COMBINED.



SIR JOHN FRANKLIN.

NAMES AND FUNCTIONS OF THE ORGANS.

DOMESTIC PROPENSITIES.

No. 1, Amative—the faculty of connubial love, lends attractiveness to the opposite sex, and a desire to unite in wedlock and enjoy their company. *Excess:* tendency to grossness and licentiousness. *Deficiency:* indifference to the other sex.

Conjugal Love—the monogamic faculty, giving a desire to reciprocate the love of *one* in matrimony. *Excess:* morbid fervor of attachment. *Deficiency:* aversion to permanent union; domestic vacillation.

LARGE.

VICTORIA.

SMALL.

JOHNSON.

No. 2, Philoprogenitiveness—the parental feeling. Disposes one to give due attention to offspring. *Excess:* idolizing children; spoiling them by improper indulgence. *Deficiency:* dislike and neglect of the young and enfeebled.

No. 3, Friendship—the social feeling—desire for companionship, attachment, devotion to individuals. *Excess:* undue fondness for friends and company. *Deficiency:* indifference to friendly or social interests.

GEN. SCOTT.

No. 4, Inhabitiveness—It gives a desire for a home, place of abode, or haven of rest. It also gives rise to love of country, and combined with the other social feelings leads to clannishness and offensive nationalism. *Excess:* undue exalting of one's own country and home, and prejudice against others. *Deficiency:* a roving, unsettled disposition; disregard for national ties.

CROMWELL.

No. 5, Continuity—Gives undivided and continued attention to one subject until it is finished. Some have this organ small, and get "too many irons in the fire." *Excess:* prolixity; absence of mind or preoccupation. *Deficiency:* excessive fondness for variety; restlessness; vacillation; lack of application.

THE SELFISH PROPENSITIES, WITH ILLUSTRATIONS.

LARGE.

SULLIVAN.

E, Vitativeness—the love of life—a desire to exist. *Excess:* great love of life; dread of death. *Deficiency:* indifference to life or the care of it.

No. 6, Combativeness—defense, courage, force of character, energy, and indignation. It gives belligerency. *Excess:* a quick, fault-finding, contentious disposition. *Deficiency:* cowardice, tameness.

No. 7, Destructiveness—Executiveness, resolution, promptness, hardiness, and severity. It is a pioneer. *Excess:* maliciousness, cruelty, vindictiveness. *Deficiency:* passiveness, inefficiency; a lack of fortitude in time of trial.

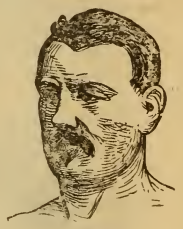
SMALL.

DR. BOND.

No. 8, Alimentiveness—desire for food, appetite. The captain of the commissariat department rejoices at the sight of a good dinner, and in the eating of it. *Excess:* gluttony, intemperance. *Deficiency:* want of appetite; daintiness; indifference in regard to food.

SAYERS.

No. 9, Acquisitiveness—desire for property—is the principal element in industry, economy, and that providential forethought which "lays up for a rainy day." *Excess:* selfishness, avarice, covetousness. *Deficiency:* want of economy; wastefulness; prodigality.



HEENAN.

No. 10, Secretiveness—concealment, policy—the conservative principle—aids acquisitiveness in the retention of wealth. Misdirected, or in *Excess*, it is a prime element in hypocrisy, double-dealing, evasion, and that equivocating spirit which is scarcely compatible with honesty and candor. Foxy. *Deficiency:* want of reserve, tact, or policy; good generalship requires strategy, concealment.

No. 11, Cautiousness—fear, prudence—apprehends danger—is anxious, and sometimes timid and irresolute. *Excess:* cowardice, timidity. *Deficiency:* heedlessness, recklessness, imprudent haste, disregard of consequences.

ASPIRING GROUP.

No. 12, Approbativeness—the desire to please, to gain admiration and popularity. This faculty is of great importance in social life. It gives to the person a desire to cultivate the amenities of social intercourse. *Excess:* vanity, undue sensitiveness to praise or blame; a slave to "Mrs. Grundy." *Deficiency:* disregard of the opinion of others.

SMALL.

SUBMISSION.

LARGE.

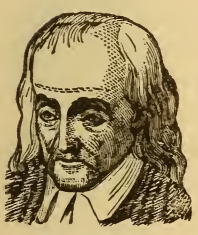
AUTHORITY.

No. 13, Self-Esteem—dignity, governing power, independence, the manly and commanding spirit. *Excess:* arrogance; imperiousness. *Deficiency:* self-distrust and depreciation; a lack of self-assurance.

No. 14, Firmness—steadfastness, perseverance, stability, decision, tenacity of purpose, determination, capacity to endure. *Excess:* stubbornness, obstinacy. *Deficiency:* instability, unsteadiness, with "no will of his own."

MORAL SENTIMENTS.

LARGE.



BISHOP WHITE.

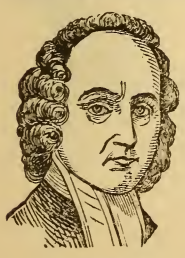
No. 15, Conscientiousness.—Justice—moral sentiment, self-examination, integrity, scrupulousness in matters of duty, and obligation. It inclines one to hold to his convictions, to be "JUST, though the heavens fall." *Excess:* censoriousness; great scrupulousness; self-condemnation, and undue censure. *Deficiency:* indifference to right or wrong; equivocation.

SMALL.

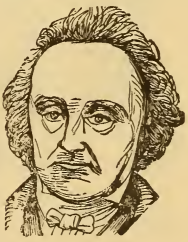
MALEFACTOR.

No. 16, Hope—looks to the future, buoys the mind with enthusiastic expectations of the yet-to-be. It has a most happy influence on the individual, and is too generally found low in development. Let it be encouraged. In *Excess*, renders one visionary and extravagant in expectations. *Deficient*, gives the tendency to despondency, sadness, and gloom.

No. 17, Spirituality.—Faith, trust, and a satisfied state of mind, arising from a settled dependence or reliance on the nature of things, is the happy result of this faculty. It is an intuitive religious element, leads to prophesy, and gives rise to the belief in a superintending Providence. *Excess:* superstition, fanaticism. *Deficiency:* skepticism, incredulity.



EDWARDS.



CHALMERS.

No. 18, Veneration—has a high moral influence upon the character, giving an intense aspiration for that which is supreme in holiness, purity, godliness. It inspires the mind with awe and regard for sacred subjects, for the aged or worthy. It "hungers and thirsts" for higher moral conditions, which is universally expressed in the act of devout and sincere prayer to God. *Excess:* idolatry, undue deference for persons. *Deficiency:* disregard for things sacred and for the aged and venerable. One without Veneration is unfortunate; a moral idiot.

No. 19, Benevolence—the distributive moral feeling—has among its definitions the desire to do good, tenderness, sympathy, charity, liberality, and philanthropy. *Excess:* morbid generosity, indiscreet philanthropy. *Deficiency:* selfishness, indifference to the wants of others, lack of kindness and sympathy, unforgiving.

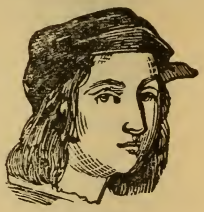
PERFECTIVE GROUP.

LARGE.

CORREGGIO.

No. 20. Constructiveness—the mechanical, planning, and tool-using faculty. It aids in the construction of pictures, poetry, orations, lectures, books, garments, houses, ships, schemes, and all employments demanding manual or mental dexterity, and aids the inventor. *Excess:* attempting impossibilities, impractical contrivances, perpetual motions. *Deficiency:* inability to use tools, no mechanical skill or aptitude, a bungler.

LARGE.

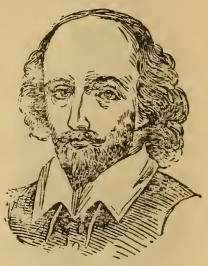


RAPHAEL.

No. 21, Ideality—the esthetic faculty, or love of the beautiful and perfect. It is essential in poetry, in literature, the arts, and all that is refining and pure. *Excess:* fastidiousness; romantic; "more nice than wise." *Deficiency:* lack of taste, coarseness and vulgarity.

MILTON.

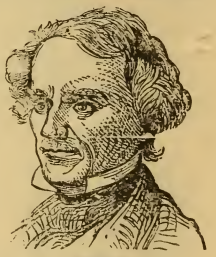
B, Sublimity—may also be called an organ of the imagination. The stupendous in nature or art excites this faculty highly. In *Excess*, it leads to exaggeration in tales or descriptions of unusual phenomena. *Deficient*, it shows inability to appreciate the grand and majestic.



SHAKSPEARE.

No. 22, Imitation, or APTITUDE.—The copying instinct. It enables us to adapt ourselves to society by copying manners. It helps the actor in representing character, and is one of the chief channels by which we obtain knowledge and benefit by surrounding influences. *Excess:* mimicry; servile imitation. *Deficiency:* oddity, eccentricity in ways and usages, lack of conformity.

DAGUERRE.



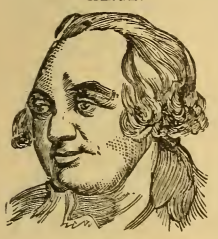
MORSE.

No. 23, Mirthfulness—wit, humor, love of fun. It aids reason by ridiculing the absurd and incongruous. *Excess:* ridicule of improper subjects. *Deficiency:* great gravity, sedateness, indifference to wit and humor, inability to appreciate a joke.

PERCEPTIVE ORGANS.

No. 24, Individuality, CURIOSITY.—The inquisitive, knowledge-gathering disposition, indispensable in the acquisition of physical knowledge or distinctness of thought. The child says "Let me see!—let me see!" *Excess:* prying curiosity and inquisitiveness; each should "mind his own business." *Deficiency:* dullness of observation

LARGE.



MORRIS.

No. 25, Form—gives width between the eyes, and enables us to remember the outline shapes of things. It has to do with drawing and working by the eye. *Excess:* undue sensitiveness to irregularity and want of harmony in shapes. *Deficiency:* forgets faces and forms, and can not cut or draw with skill or accuracy.

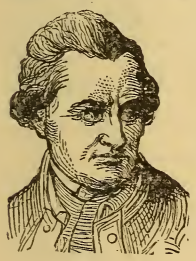
SMALL.

MEDITATIVE.

No. 26, Size—enables us to measure distances and quantities with the eye, and is represented by two apples of different sizes. It judges between large and small. *Excess:* a constant comparison of size and proportion. *Deficiency:* inability to estimate size and distance.

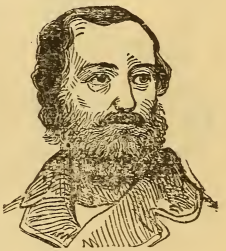
No. 27, Weight—adapts man to the laws of gravity, whereby he rides a horse, balances and judges of the weight of things. *Excess:* disposition to climb and attempt hazardous feats of balancing; rope walking. *Deficiency:* inability to judge of weight, or to keep the center of gravity.

No. 28, Color.—This faculty is symbolized by the rainbow. Its development enables us to discriminate, and discern hues and tints, and remember colors. *Excess:* great fondness for colors, fastidious criticism of tints. *Deficiency:* inability to distinguish colors; "color blindness."



CAPT. COOK.

No. 29, Order—method, arrangement, system, neatness; is indicated by a housewife sweeping, When large, it makes one very neat and tidy. *Excess:* undue neatness. *Deficiency:* slovenliness, disorder, and general irregularity.

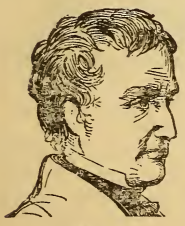


DR. KANE.

No. 30, Calculation—the power to enumerate, reckon, etc., shown by a sum in long division. *Excess:* disposition to count and "reckon" everything. *Deficiency:* lack of talent in relations of numbers; can not add, subtract, or multiply.

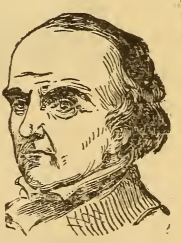
No. 31, Locality—the exploring faculty—love of travel and ability to remember places—illustrated by a traveler on horseback near a guideboard. *Excess:* an unsettled, roving disposition. *Deficiency:* poor memory of places, liability to lose the way.

LITERARY FACULTIES.



PEEL.

No. 32, Eventuality—the historic faculty. Some people "talk like a book;" are full of anecdotal lore, and can relate occurrences, and have a good memory. A book of history illustrates this organ. *Excess:* tedious relation of facts and stories. *Deficiency:* poor memory of events.



WEBSTER.

No. 33, Time—gives a consciousness of duration, tells the time of day, helps the memory with dates, and music. It is represented by an hour-glass and watch. *Excess:* undue particularity in matters relating to time; drumming with foot in company to mark time of music, etc. *Deficiency:* inability to remember dates or keep time; fails to keep engagements.

No. 34, Tune—the musical instinct. Ability to compose, remember, and distinguish musical sounds; is pictorially defined by a lady playing on a harp or lyre.

BEETHOVEN.

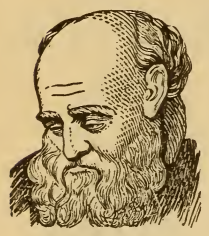
Excess: disposition to sing, whistle, or play at improper times and places. *Deficiency:* inability to distinguish or appreciate music. No Tune!

MENDELSSOHN.

No. 35, Language—located in the brain above and behind the eye, and, when very large, forces the eye forward and downward, forming a sack as it were under it; when the organ is small, the eye appears to be sunken more deeply in the head, and this fullness or sack-like appearance does not exist. *Excess:* redundancy of words; more words than thoughts or ideas; garrulity. *Deficiency:* lack of verbal expression. Should cultivate Language.

REASONING ORGANS.

LARGE.



GALILEO.

No. 36, Causality—the ability to comprehend principles and to think abstractly, to understand the why-and-wherefore of things, and to synthetize. It is represented by a picture of Newton observing a falling apple. His endeavor to explain the cause of that simple fact is said to have led to the discovery of the law of gravity. *Excess:* too much theorizing, and impracticable philosophy. *Deficiency:* weak in judgment; inability to think, plan, or reason.

SMALL.

IDIOT.

No. 37, Comparison—the analyzing, criticising, illustrating, comparing, inquisitive, adapting faculty, is represented by a chemist experimenting in his laboratory. *Excess:* captious criticism, unnecessary or improper contrasts. *Deficiency:* inability to reason by analogy.

CARNOCHAN.

C, Human Nature—the power to discern motives, character, qualities, and physiological conditions. Good physicians have it large. This intuitive faculty is shown by two men in conversation, one of whom is devoid of it, while the other, who has it large, reads his motives. *Excess:* violent personal prejudice, offensive criticism of character. *Deficiency:* indiscriminating confidence in everybody; easily deceived.

ASTLEY COOPER.

D, Suavity.—Agreeableness, tendency to speak and act in a mellow, persuasive manner—to put a smooth surface on rough affairs, and say disagreeable things agreeably, and without giving offense. *Excess:* affectation, blarney. *Deficiency:* want of ease of manner. Larger in the French than in the English.

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